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Ontario Advisory Council on
Multiculturalism and
Citizenship

Volume I No. 1 July, 1987

Multicultural Ontario



EDITORIAL

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Ontario Advisory Council on Multiculturalism and Citizenship

Dr. Shiu Loon Kong, President

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Multiculturalism is the greatest vision of our time. It is also uniquely Canadian. Intrinsic to the concept of multiculturalism is the belief that culture is a fundamental human right and that all cultures, regardless of their idiosyncrasies and development, have equal validity and worth. In practical terms, a multicultural society has to ensure that people of different cultures and races enjoy equal status in law, participation and access to all that the society has to offer.

Furthermore, a multicultural society celebrates the diversity of its people. It systematically cultivates the richness of diverse cultures and heritages as a strength for social, cultural and economic development.

Canada is a country of immigrants. Canadians have lived and worked with fellow citizens of different lifestyles and values for a long time. We have managed to maintain a degree of harmony and unity much envied and admired by people in other parts of the world. Our charter of rights and freedoms and the rights of the aboriginal people attests to our humanitarian vision. Yet equality still remains an illusive goal for many Canadians. Covert and overt discrimination do exist. The subtle but systematic distinction between the 'mainstream' group and the 'ethnics' and 'natives' does persist as a divisive force among our people. There are today urgent reasons that this division be eliminated.

Historically multiculturalism has been viewed as a demographic phenomenon. It has meant the co-existence, of people of different races, languages, ethnicity and culture, with a dominant social group exercising decisive power in social, political, economic and cultural

affairs. This phenomenon has been prominent in ancient empires of Persia, India, China, Rome, Greece and Turkey. It is also a feature of colonies in modern history. Alexander the Great recognized the importance of respecting the customs, language and way of life of the nations he conquered. Nevertheless, as conditions changed, empires and colonies faded into oblivion. History has left us with both a warning and a message.

As we examine our present situation in Canada we find we have an urban population trend which is fast approaching the point where no single ethno-cultural group can claim dominance in size or level of education. Looking ahead, immigration and birth trends are such that, in another decade, the population of Toronto, for example, will be 70% non-Anglo-Saxon and non-Celtic in make-up. Multiculturalism in the traditional sense can no longer reflect nor serve our present day reality. In its place we must now follow the new vision of multiculturalism, a vision based on a creative awareness of global interdependence, as well as humanitarian ideals.

We live in an interdependent world in which the network of human relationship is both complex and delicate. A world in which our economic and environmental security, survival and enhancement depend on our understanding of other peoples' cultures and concerns on the one hand; and our ability to work with individuals and groups who are different from us on the other hand. Canada with its cultural plurality and its diversity of people will do well in the global village if it has the will to proactively develop and use its world-in-miniature

human resources. Furthermore, by developing racial harmony, a caring orientation to human relations and a cultivated respect for differences, we can demonstrate an exemplary way of life for other peoples and nations to learn.

Our choice is between a preferred future or a drift of the *status quo*. We are glad that the Ontario government, in its new multicultural policy made a wise choice. By announcing that we "celebrate the diversity of cultures in this province" and "consider the presence of a people with diverse cultural backgrounds to be a source of enrichment and strength", the Government of Ontario is embracing the new vision of multiculturalism based on humanitarian ideals in the context of the contemporary world. Now is the time to transform vision into action.

Foremost in our proactive building of a multicultural society is the education of people, young and old, about the goal and the spirit of Canadian Multiculturalism. In this respect, leaders of government and politics, business and industry, academic and professions would do well to demonstrate in their attitudes and actions that multiculturalism is the goal and feature of our society, that it is the mainstream. The prevailing attitude that multiculturalism is a burden to our mainstream life is bigotry, serves only to divide our society at the risk of stagnation.

Who are the ethnics? They once came, long ago, to participate like everyone else in the building of our great country. There was a time when the average immigrant was poor and uneducated. But things have changed. Under our current policy of selective immigration, even the new arrivals compare well with indigenous Canadians in terms of education, skill and entrepreneurship. As for the bulk of Canadians who are still branded ethnics by popular literature and stereotype perception, they are hardly the underclass alien that some people would like to believe. Yet, as they work their way through the ranks of our institutions, they are barred, in general, from reaching positions of decision and command.



Dr. S.L. Kong thanks the Hon. Lily Munro and committee representatives on his nomination as president of the Ontario Advisory Council on Multiculturalism.

Witness how many Canadian university presidents are of ethnic origin. The same is true, across the board, in governmental and professional establishments.

We commend the Government of Ontario for breaking new ground with its decision to seek our elites from the ethno-cultural communities for appointments to agencies, boards and commissions. In time, this initiative will put the best of our citizens in positions which chart our future. But the process is slow. For the process of searching for the right persons is impeded by a system which has relied on the referrals of the 'old-boys network'; and the will to include new faces and work styles is less than strong.

The reactive support of government in helping people to access and participate in Canadian life, and to share their cultures and heritages, represent necessary steps in making our society a better place to live. The building of a multicultural society will depend on the proactive efforts of all Canadian citizens to recognize

the differences of races and cultures as a strength to be nurtured, utilized and respected. Ultimately, Canadian multiculturalism in its modern context will flourish and take hold as much as it may find its place in the hearts of Canadians. Herein lies the importance of education and the development of public awareness.

The Ontario Advisory Council on Multiculturalism and Citizenship is trusted with the mandate to advise our government on multiculturalism and related matters. The publication of *Multicultural Ontario* represents one of our thrusts to help inform Ontarians of the meaning of multiculturalism and its significance in the development of our society. We are open to ideas. We believe that the success of building a multicultural society depends on the perception and action of Ontarians, and it is in these spheres that we work towards making a change.



Dear Friends,

It gives me great pleasure to welcome the first edition of MULTICULTURAL ONTARIO to the publishing scene. I congratulate Dr. Shiu Kong and the members of the Ontario Advisory Council on Multiculturalism and Citizenship for creating this important voice for the nearly 100 cultural communities in Ontario.

This first edition of the magazine appears at an opportune time as the Government of Ontario embarks on a comprehensive, long-term multicultural strategy to encourage sensitivity and responsiveness in our political, economic, cultural and social institutions. This strategy, which is the subject of an article in this inaugural issue, is designed to help all individuals reach their potential so our province may prosper and thrive in a competitive world.

Throughout the implementation of these initiatives, we will be assisted by the experience and wisdom of the Council. They have offered us valuable guidance in formulating the basis of the multicultural strategy and we count on them greatly to help us carry it through.

We Ontarians have a unique cultural history that defines us as individuals and collectively as a society. While the government's new multiculturalism strategy responds to this fundamental fact, publications such as MULTICULTURAL ONTARIO will help make it a reality.

Sincerely,

Lily Munro
Minister

Following extensive consultations with cultural communities over the past two years, the Minister of Citizenship and Culture Lily Munro has announced that the Government of Ontario is introducing a long-term strategy on multiculturalism. "The new strategy will encourage intercultural communication and responsiveness in the major institutions of Ontario society," Munro told an invited audience at Royal Ontario Museum June 24.

Under the new approach the principles of multiculturalism will be adopted throughout government. "In the past multiculturalism has been regarded as primarily the responsibility of one ministry," Munro said. "Now all ministries will play a role".

In implementing this broader commitment, Munro stressed that the government will rely on "the wisdom and advice" of the Ontario Advisory Council on Multiculturalism and Citizenship under its new president Shiu Loon Kong. The Council's regional structure and broad community representation provides "an excellent window for continual dialogue on Multiculturalism".

The government-wide emphasis was strongly recommended at consultations organized by the Ministry of Citizenship and Culture in 1985 and 1986, Munro explained. Eight think tanks were held in Toronto and 21 dialogues took place across the province with representatives of numerous cultural communities. Discussions were also held with provincial ministers, other levels of government, service groups, individuals and the Advisory Council.

The communities also stressed the concept that multiculturalism

PROVINCE INTRODUCES NEW STRATEGY ON MULTICULTURALISM

includes all Ontario cultural heritages and urged the removal of barriers to public services. The government is heeding this advice as well, the minister announced.

"Underlying our strategy is the conviction that Ontarians are one people comprising many cultures," Munro declared. "Multiculturalism is not limited in scope—it embraces everyone".

The new strategy is based on seven principles endorsed by Cabinet as a whole and listed by Munro as follows:

- The Government of Ontario celebrates the diversity of cultures in the province.
- It considers the presence of people with diverse cultural backgrounds to be a source of enrichment and strength.
- The government is committed to equal and responsible citizenship for people of all cultures and races.
- It supports the value of cultural retention for those who so choose and of cultural sharing for all Ontarians.
- The goal of the strategy on multiculturalism is to ensure that individuals of all cultural heritages have equal access and opportunity to participate fully in Ontario society.
- Government legislation, policies, appointments and programs will mirror the spirit and intent of the strategy.
- The government is committed to providing Ontarians with public services which are sensitive and responsive to cultural traditions and values.

These principles reaffirm, and put into action, those adopted by the province in 1977. During the consultations, communities agreed that the 1977 principles are "sound and well accepted", Munro indicated, but "it was felt that there had been little action" to support the ideals.

This is going to change, Munro stressed. The new provincial strategy backs principles with a series of concrete long-term measures "to turn commitment into action".

In a key initiative, the government will formulate a five-year plan to ensure that programs it operates or funds respond to Ontario's multicultural reality. The Advisory Council will be consulted in the development of this comprehensive action plan, Munro indicated.

Further implementation steps described by Munro include:

- a pledge to reflect Ontario's cultural diversity and the objectives of the multiculturalism strategy in government hiring practices and in appointments to agencies, boards, commissions and similar bodies;
- a review of current policies to bring them in line with the strategy;
- continued consultation with groups and individuals on matters affecting them;
- recognition of Ontario's culturally and racially diverse society in future government policies and in the planning and delivery of programs and services;
- action to sensitize Ontario government employees to the multicultural character of the province and to the aims of the strategy;

- a public awareness program to explain the objectives of the multiculturalism strategy;
- encouragement of other levels of government, as well as non-government groups and organizations, to act in the spirit and intent of the strategy on multiculturalism.

While realizing that "it will take time" to implement the new approach, Munro said, the government "will proceed with action beginning now". Resources will be dedicated to tailoring programs and services to community needs as expressed during the consultations. Substantial support is already in place for multicultural programs, the minister stressed.

In specific actions outlined by Munro:

- The government will place more emphasis on intercultural communication throughout the private and public sectors. "To put our own house in order", Munro said, the government will introduce a workforce diversity program for provincial civil servants.
- The Ministry of Health is listening to community requests for a more responsive health care system, Munro declared. The ministry will increase multicultural representation on local district health councils, consult with cultural groups on health promotion issues, fund community health centres to expand services for multicultural clients.
- The Ministry of Education will take steps to improve relations between the school system and multicultural communities.

- Outreach and access programs will be expanded across government to help those of all backgrounds gain knowledge of family law, rent review, consumer protection, energy conservation, services for disabled persons and other government laws, programs and initiatives.
- The Ontario Women's Directorate pledges further action to widen economic opportunity for visible minority and immigrant women and, in co-operation with the Ministry of Industry, Trade and Technology, to foster entrepreneurship among women of all cultures.

Munro announced a package of measures to be undertaken in her own portfolio, Citizenship and Culture, including:

- a new program to support popular, traditional and folk arts, a step frequently recommended during the consultations as a way to strengthen the preservation and expression of culture;
- more funding for community-based second language instruction to help acquire basic skills;
- new basic materials on citizenship and civic affairs;
- additional resources to expand opportunity and improve productivity through workplace communication programs offered by educational institutions;
- stronger support for community-based multicultural museums and special funding to the Archives of Ontario to collect multicultural records.

Details on these and other initiatives will be announced in the coming months by the ministers responsible, Munro indicated.

While stressing that the government "has the will to move forward", Munro pointed out that "government can do only so much. If we are to create a truly open society, private industry, the volunteer sector, other governments and individual Ontarians must join in the effort".

OFFICE NEWS

Within the first three months of our 1987/88 fiscal year our Council office has been buzzing with activity. While awaiting the appointment of new members of Council we endeavoured to improve considerably our office organization and operations. We assisted with the development of the 1987/88 strategic plan for Council, and helped construct and implement three new outreach projects.

Specific objectives with enlisted necessary activities and results, (to be attained within established timeframes) have been carefully embedded in our business plans for this fiscal year. The budget has been scrutinized and amended to allow for enrichment and expansion of identified services.

In recognition of the fact that our Council office warrants a high profile we arranged for its relocation within the next few months. The office will be located on the same floor in an independent area, directly opposite the elevator and in the front of the building. Necessary renovations will commence as soon as possible and the new image should enhance our Council's thrust in service. New furnishings have been acquired, we have our own photocopier and a computer is on the horizon. Our staff's job descriptions have been updated, performance evaluations have been completed, and our staff team has helped upgrade the total office, administration and business activities.

In order to develop an Information Talent Bank Resource of Volunteers in Ontario, who can support our Council's efforts, more than seventeen hundred communications requesting information on volunteers were distributed. There has been a good response to this initiative and we know the results will be beneficial to the Council.

A research paper and proposal have been prepared in support of high school students' future involvement in multiculturalism. The incorporation of a new youth project within our Province's Youth Co-operative Programs and other recommendations in respect to multicultural education constitute part of this proposal.

To commemorate the Fortieth Anniversary of Canadian Citizenship a letter/questionnaire has been prepared and distributed to a cross-section of our Ontario community to determine the recognized requisites of a "GOOD CANADIAN CITIZEN". This research will assist the formulation of a commemorative citizenship booklet for public circulation.

Another initiative has been this newsletter. We are confident it will enhance our communications and keep our Canadian Multicultural community in Ontario informed about our Council's endeavours and achievements in service.

We have had within the past three months many meetings on Council business and have attended a number of memorable community functions. Besides initiating new directions with the media, we have begun with professional and business colleagues of varied cultural backgrounds to examine new trends in service.

Within our Ministry and beyond, from all sectors of government and the community, we have experienced encouragement in our thrust to improve multiculturalism. In consequence, it is with enthusiasm and commitment that our Council staff can meet the upcoming challenges of this year.

MULTICULTURAL COMMUNITY HONOURS NEW PRESIDENT

By Amorell Saunders

More than 400 guests, representing Ontario's multicultural community, gathered to honour Professor Shiu Loon Kong on his appointment as President of the Ontario Advisory Council on Multiculturalism and Citizenship.

At a dinner held at the Pacific Restaurant in downtown Toronto in April representatives of more than fifty organizations from a wide range of ethnocultural communities gathered together to celebrate and to show their support for Professor Kong's appointment. The atmosphere was filled with joy and anticipation. Among the many participants, there was a common expression of satisfaction that the government had made an excellent choice and that they now have a leader whom they can trust and together they can work for multiculturalism. This formidable gathering of community leaders to show their respect to one individual is certainly unprecedented in terms of numbers and representation. It demonstrated, in the words of the Chairman of the reception committee, Hughes Eng, "the unbending determination of our people in the building of a multicultural Canada".

Nancy Ing of the CBC performed a splendid job as master of ceremonies for the event. Before the sumptuous ten-course meal of shark's fin soup and suckling pig she called upon Mr. Angelo Delfino, Vice-President of the Congress of Italian Canadians to introduce the Minister of Citizenship and Culture, Dr. Lily Munro, to an appreciative audience. Dr. Munro spoke of her personal appreciation that Professor Kong had accepted the very demanding challenge of the Presidency in the Advisory Council and praised him for his dedication to voluntary service and his humanitarian visions.

Principal Jean Augustine, a prominent leader of the Black community, then introduced the guest of honour. She said that Professor Kong's achievements were so far reaching and his personal life so perfect that she had difficulty in making her introductory remarks interesting. Nevertheless, she highlighted Dr. Kong's career as an educator, author, community leader, expert on social development and commended him as a very humanitarian man. Finally, she expressed her own praise for David Peterson's government for having appointed a very fitting person for a very important task.

Professor Kong took the podium amid a long standing ovation. He thanked the community leaders for their good wishes and support and, speaking forcefully, stressed the need for change in attitudes towards multiculturalism. "I have come to the realization that our approach to multiculturalism must change. We have devoted much effort to ensuring equal treatment, access and participation for all people. However, we have neglected to first ask and clarify access to and participate in what?" He continued to say that "this oversight has resulted in frustration for all, where the mainstream group feels that they have given a lot and not received enough gratitude; while the receiving group resents the very access they are given because it robs them of their pride and their desire for self-determination and choice." Thus he maintained that "the question of what constitutes the substance of equal access and participation needs to be addressed."

"The only way of addressing these questions," Dr. Kong proposed, "is to work towards a fundamental change in our social system, in governance, in power and rule, in decision-making, and most importantly, in perception. We need a fundamental review and a schedule for change.

Only in this way can we expect to build a multicultural society, a society that is just, caring and respecting, a society in which the total culture and knowledge of humankind is respectfully recognized and learned."

Professor Kong alerted his audience to the realities of our present world and the fact that the future economic survival of Canada depends on our ability to maintain strong linkages with countries around the globe. "As we move ahead in our ever-shrinking and interdependent world, our survival will depend not primarily on resources but on how well we can manage our linkages with the rest of the world. Thus, the impetus to build a multicultural society comes not only from ourselves in Canada, but is urged on to us by the global forces of change. We can strive to become a model of a society that finds diversity in unity, and unity in diversity. We have the vision and the goal of multiculturalism, the ultimate expression of which is human respect and harmony."

On a more practical note, Professor Kong called upon the government to translate the multicultural vision into action. He conveyed a sense of urgency that all Canadians, particularly those in leadership positions, must exert their best effort in transforming the multicultural goal into reality. He ended his speech with a positive projection that "Ontario can be the pathfinder and pacesetter of multiculturalism", and with a pledge that he would do his utmost to help in that process. He said, "I will work with singular dedication to help build our multicultural society in Ontario."

The occasion of the dinner in honour of the new President of the Advisory Council was also an opportunity for community leaders of diverse backgrounds to reinforce fellowship and to share issues and problems of mutual concern. They were there together to lend support to a leader whom they trusted and respected which connoted a powerful message that multiculturalism occupies the centre stage of Canadian life.

COUNCIL ASSEMBLY

Just before commencing our new fiscal year the total Advisory Council assembled. It was a memorable occasion considering the activities that took place. Council members welcomed their new President and within the limited period of one and one half days, succeeded in address-

sing crucial issues soon to be incorporated within the upcoming 1987/88 strategic plan.

Convenors for our Council's Regional and Ad Hoc committees submitted reports with recommendations in support of new directions in multiculturalism and service

already contemplated by Council.

In consequence, it was decided that the Ad Hoc Committee study on Seniors would be finalized in a report soon to be circulated and our Council's response to the Nielsen Report could now be firmed up and released. In addition to wrapping up



LIST OF COUNCIL MEMBERS

Dr. Shiu Loon Kong, President, Toronto, Ont.
 Ms. Elvira d'Ambrosio, Vice-President, Don Mills, Ont.
 Ms. Mila Velshi, Vice-President, Toronto, Ont.
 Prof. Philip Alexander, Windsor, Ont.
 Mr. Herbert J. Allen, Hamilton, Ont.
 Mr. Arno Ambel, Sault Ste. Marie, Ont.
 Mrs. Mary Amyotte, Peterborough, Ont.
 Mr. Zygmunt Andruszkiewicz, Brantford, Ont.
 Mr. Imre Antaloczy, Hamilton, Ont.
 Mr. Sarkis Assadourian, Willowdale, Ont.
 Dr. Stanley Bah, Windsor, Ont.
 Mr. William P. Bassel, Q.C. Toronto, Ont.
 Mrs. Asha Bidani, Etobicoke, Ont.
 Mr. Ivan Boyko, Hamilton, Ont.
 Rabbi Dr. Reuven P. Bulka, Ottawa, Ont.

Mr. Joseph Busuttill, Windsor, Ont.
 Mrs. Lucia Cardoso, Toronto, Ont.
 Ms. Shirley D. Cheechoo, West Bay, Ont.
 Ms. Alicia Diaz, Mississauga, Ont.
 Mr. Trac Bang (Chuck) Do, Toronto, Ont.
 Ms. Parvin Fotoohi, Toronto, Ont.
 Mr. Sung Taek (Sam) Hahn, Scarborough, Ont.
 Mr. Vlad Handera, Toronto, Ont.
 Mr. Paul Harris, Etobicoke, Ont.
 Prof. Frances Henry, Toronto, Ont.
 Mrs. Maria (Mary) Hushka, Elmira, Ont.
 Mrs. Ramune Jonaitis, Toronto, Ont.
 Mr. Jan Kaszuba, Toronto, Ont.
 Mr. Albert Kergl, Hamilton, Ont.
 Mr. Asif A. Khan, Scarborough, Ont.
 Mr. Emily Krula, Weston, Ont.
 Mrs. Louise Landriault, North Bay, Ont.
 Mr. Francesco Leone, Sudbury, Ont.
 Mr. Eric Lindsay, Q.C. Toronto, Ont.

Mr. Chung Fong (Frank) Ling, Ottawa, Ont.
 Mrs. Raquel Marziali, Mississauga, Ont.
 Mr. Dominic Mendes, London, Ont.
 Mrs. Talat Muinuddin, Willowdale, Ont.
 Mr. Timothy S. Oikawa, Ancaster, Ont.
 Ms. Theresia Palasti, Petersburg, Ont.
 Ms. Sandra Peltonen, Thunder Bay, Ont.
 Mr. Bounchanh Phiphat, Downsview, Ont.
 Mr. Vassilios Piliotis, Windsor, Ont.
 Mr. Philip Quattrocchi, Kingston, Ont.
 Mr. Nisar H. Sheraly, Scarborough, Ont.
 Mr. Saudagar Singh Sidhu, Mississauga, Ont.
 Mr. Ljubomir (Lui) Temelkovski, Markham, Ont.

Council business for the 1986/87 fiscal year, considerable thought was given to new initiatives with respect to citizenship and multiculturalism.

While ensured that all business items on the agenda were adequately addressed, on this occasion the total Council team refreshed their enthu-

siasm at the social evening event hosting the new President. The new Executive Co-ordinator, Mr. H.J. McErlean was introduced by the President to Council and reported on behalf of staff, new developments in our business operations and services.

Members of Council terminating office were presented with commemorative plaques by the Minister of Citizenship and Culture, Dr. Lily Munro in gratitude for their service on Council.



Mr. Antonio M. Valente, Kingston, Ont.
 Mr. Marinus (Morris) VandenBaar, Pembroke, Ont.
 Dr. Pegi Walden, London, Ont.
 Ms. Philomen M. Wright, Downsview, Ont.
 Mr. Khaleek M. Yusuf, Willowdale, Ont.
 Ms. Madeline Ziniak, Toronto, Ont.
 Ms. Tilaka Nalini de Zoysa, Brampton, Ont.

June, 1987

Council Committee Chair Personnel

President
 Dr. Shiu Loon Kong
Vice-President
 Ms. Mila Velshi

Vice-President
 Ms. Elvira Anna Maria d'Ambrosio

Regional Convenors

Northern
 Ms. Sandra Aileen Peltonen
Southwestern
 Prof. Philip Alexander
Eastern
 Mrs. Mary Amyotte

Central "A"
 Mrs. Asha Bidani
Central "B"
 Mr. Sung Taek (Sam) Hahn

Ad Hoc Committee Convenors

Youth
 Mr. Track Bang (Chuck) Do
Seniors
 Dr. Stanley Bah

Education
 Ms. Philomen Marilyn Wright
Interfaith
 Mrs. Mary Amyotte (interim)

INTERNSHIP IN MULTICULTURALISM FOR HIGH SCHOOL STUDENTS

In concert with the Government's strategy of building multiculturalism in Ontario, the Advisory Council on Multiculturalism and Citizenship proposes that existing programs in cooperative education at the secondary school level include an internship in multiculturalism.

We believe that by working in offices and community organizations which handle the wide range of problems our multicultural province presents, our young people will gain:

- insight into the complexity and richness of our pluralistic and caring society
- career skills in multicultural services and intercultural communication which are becoming increasingly important in our work place.

Furthermore, we believe that our youth has much to contribute in the shaping of our society. Upon acquiring a comprehensive perspective of how our society functions and changes, they can facilitate their process of development and maturation.

Multiculturalism is embraced and set up as a goal at every level of government. It will permeate our lives and institutions more and more as we go forward into the future. It is therefore important that the concept of multiculturalism and the many issues surrounding it constitute part of our children's educational enrichment.

We are aware that as early as a decade ago the Ministry of Education began organizing residential courses in multiculturalism. Some school boards have conducted multicultural camps for leadership development with considerable success. By introducing multiculturalism as an

option in our existing cooperative program of study we can assure students who choose to make it a part of their educational experience that they will be credited for their work. We are also establishing multiculturalism as a career choice which, we believe, will become increasingly more distinctive and in great demand as time passes.

In general, internship in multiculturalism follows the same rules and operation as any internship in the existing cooperative education program.

Specifically, student placement will be tailored to the needs and circumstances of each student and sponsoring participant. A mentor will be assigned in each placement to facilitate learning and guidance.

Selection for student interns will be administered by participating schools. Students who have proven leadership and a desire to learn from and contribute to multicultural agencies will be given priority in selection. The placement will be monitored and evaluated throughout the duration of the contract.

Sponsors will be selected from agencies and community organizations engaged in multicultural activities. These organizations must have personnel who are willing and able to facilitate and supervise student interns as they seek experience in multiculturalism. An interest has been shown by the Honourable Dr. Lily Munro, Minister of Citizenship and Culture, the Honourable Sean Conway, Minister of Education and Ontario Premier David Peterson to have student interns working with their staff in multicultural policy. More than 20 other placement positions have been identified already by the O.A.C.M.C. Besides placements

in the O.A.C.M.C., possibilities for placements exist in the following organizations: the Ontario Multicultural Association, Introducing the World, the United Way, the Ryerson Cross Cultural Certificate Program, the Ontario Federation of Teachers and the United Native Association. University international student centres, multinational corporations, multicultural centres, inter-cultural student exchange programs and university community relations offices can also provide possibilities for placements.

In proposing this internship in multiculturalism for secondary school students the advisory council is prepared to provide input to and cooperate with participating school boards in program development, placement and monitoring. These activities fall within the mandate to promote multiculturalism through education. By exposing youth to the intricacies of multiculturalism and challenging them to work in the complex process of building a harmonious, pluralistic society we can help them appreciate Canada in its natural, human and cultural diversity and richness. Culture plays a crucial role in shaping our attitudes, values and outlook. We live in a world of global phenomena and world-wide interdependence in which our survival and prosperity depends on how well we can manage our linkages with the rest of the world. It is paramount that we ensure that our young people grow up with multicultural attitudes and a global outlook.

PROGRAMS OF THE MINISTRY OF CITIZENSHIP AND CULTURE

The Ministry of Citizenship and Culture's renewed commitment to multiculturalism is built on an established foundation of solid and progressive programs designed to further the cause of social and cultural unity in Ontario. The Ministry works to educate the wider community on the needs of new immigrants, to assist new immigrants in their integration process, to encourage cultural sharing and preservation, and generally to support community efforts that promote good citizenship by all.

It does so by providing consultative and training services, resource materials, direct services and a variety of grants to community-initiated projects.

The specific programs under which these services are provided are administered by the newly-created Citizenship Development Branch (CDB), an amalgamation of what used to be the Newcomer Services Branch and the original Citizenship Development Branch. The amalgamation took place last November. It was partly a means of streamlining the CDB's activities, but it was also an expression of the Ministry's belief that the issues faced by newcomers are not separate, but form part of the continuum of citizenship development, whether of newcomers, established immigrants or Canadian-born persons.

In recognition of this policy, the Ministry of Citizenship and Culture has been given the lead role of coordinating the Province's Adult Basic Literacy programs, a function that cuts across all ethnic groups and caters to Ontario residents of any duration. The bulk of the nearly \$6 million budgeted is available for funding community programs that provide literacy services. The rest will go toward setting up a hotline for service providers; establishing a

clearing house for literacy materials and information on classes; for initiating a campaign to alert the public on the MCC's new role and for developing material outlining MCC's areas of responsibility, compared with other ministries that are also involved in specialized adult education.

In addition to Adult Basic Literacy, the CDB is also responsible for funding community-based English as a Second Language classes, which are available exclusively to immigrants. MCC funds are available for material and outreach efforts, while local boards of education provide teachers. In both the case of Adult Literacy and ESL programs, MCC consultants assist teachers in setting up pre-school classes for children of adults being tutored, and in gaining access to specialized texts and other learning material.

Most of the material presently in use was developed by MCC itself using Canadian subject matter. An added advantage to using this material is that it was created with input from citizenship court judges, thus exposing students to a knowledge of Ontario that helps them in gaining Canadian citizenship.

Community-based non-profit organizations, as well as Public institutions, can receive funding from the CDB to provide cross cultural training to frontline workers who have to deal with the multicultural community.

Under this Organizational Development program, the CDB also provides funding and experts to ethnic organizations that wish to improve the sophistication of their workers in dealing with societal institutions. This enables them to more effectively help their client groups in doing the same.

The CDB's Organizational Development program also helps newcomers adjust and succeed in Ontario, by working with community-based groups such as colleges, boards of education, labor unions and employer organizations, to develop English in the Workplace (EWP) classes. Through these classes employers, particularly those with large groups of non-English speaking employees, can offer English training on the job. The EWP concept has been further expanded to include all aspects of cross cultural communication, encouraging employers to take steps such as simplifying written materials, changing orientation procedure and training supervisors in cross cultural sensitivity.

The EWP program has been well-received by several sectors in business and industry, such as hospitals, travel agencies, hotels and auto firms.

Another key program in the CDB's organizational development efforts, is helping to train interpreters to assist non-English speaking women facing assault by abusive spouses. Three interpreter centers have so far been established — in Toronto, Thunder Bay and Niagara. From these, interpreters familiar with cultural nuances can be called upon by police to explain to women their rights and options in abuse cases.

The MCC's only direct service to newcomers in Ontario is administered through five highly successful Welcome Houses, located in areas where more than 60% of all immigrants settle. For many new immigrants and refugees, the Welcome House is their first contact with government. Having services provided to them in one of 38 languages or by a member of their own cultural group, is a reassuring way to begin life in a new land. The Welcome Houses provide counselling on all aspects of settlement, as well as translation services for important documents. The main Welcome House in Toronto also offers classes in language training and provides pre-school facilities for children of adult students.

Many of the CDB's programs promoting community participation, citizenship and sharing come to a head under its Community Support program. Under this program volunteer awards are given, activities such as community building conferences and cultural festivals are

funded and the various community grants are disbursed. The amounts made available to community groups have been increased over the past two years, enabling MCC to assist more than 300 groups in providing an increasingly complex array of services.



FAREWELL TO O.A.C.M.C. VICE-PRESIDENT

One of the main objectives of multiculturalism policy is the effective participation of ethnocultural communities and members of those communities in all aspects of Canadian society.

That has at least two important aspects. The first is assuring that services provided by government and public institutions are reflective of and sensitive to the cultural diversity that exists in the community. An important role for the Ontario Advisory Council on Multiculturalism and Citizenship is to identify areas of need and to monitor the implementation of programs to ensure

that the multicultural aspects are incorporated.

A second aspect of full participation is the inclusion, in meaningful decision-making positions, of members of the diverse communities making up Ontario. Hanny A. Hassan, who has recently completed a two year term as vice-president of O.A.C.M.C., has been appointed to the Board of Directors of Innovation Ontario Corporation, a part of the Ontario Development Corporation. He is shown being presented a plaque by the Minister of Citizenship and Culture, Hon. Lily Munro and O.A.C.M.C. President, Dr. S.L. Kong.

THE EMERGENCE OF THE ARAB- CANADIAN COMMUNITY

*By Hanny Hassan,
Vice-President*

While the Arab-Canadian community is characterized by considerable diversity in national origin, religion and physical characteristics, immigrants from the Arab world share language, music, art, traditions, literature, family and kinship ties and other cultural values. The diversity, on one hand, results in a looseness of the community bonds—a lack of focus—while at the same time has provided the background for effective and meaningful participation of members of the community in the Canadian milieu.

The native lands of Arab-Canadians represent a series of cosmopolitan cultures which provide insights into cultural diversity, values and views.

The first Arab immigrants to Canada arrived from Syria (present-day Lebanon) near the end of the last century. Only modest immigration took place up until the 1960's, with the total number of Arab immigrants probably less than 20,000 people in the first six decades of the twentieth century. While immigration from the Middle East increased significantly in the last 25 years, it represents only a very small proportion of total Canadian immigration.

Individual members of the Arab-Canadian community have been successful in business, the professions and to a lesser extent politics. However, the diversity of the community, its broad geographic distribution and the generational differences between successive periods of immigration have not permitted the development of comprehensive community based organizations.

In addition to the above factors, external circumstances have been an important element in the development of the Arab-Canadian community. Some of those factors are:

- the international situation, in particular in the Middle East, has tended to cause the Arab-Canadian community to focus its emotional energies on the overseas concerns. The numerous human catastrophes, natural and manmade, have resulted in the community resources being devoted towards humanitarian relief and assistance rather than to the development of organizations to support Arab-Canadians.
- in many Arab countries there has been civil strife, as exemplified by the current situation in Lebanon. Those conflicts can not help but be reflected to some extent in internal factionalization and fragmentation of the Arab-Canadian community.
- media representation of Arabs as unstable, violent, evil and other negative characterizations has had a dramatic effect on the community. That effect is one of extremely negative stereotyping of Arabs—recent portrayals of Arabs would likely not be countenanced if they represented any other ethnocultural or racial community. A corollary effect is the impact of young Canadians of Arab extraction who, because of the intensity of the stereotyping, attempt to distance themselves from the community, thus deterring the development.
- the above negative representation of the Arabs and the Muslim world is aggravated by the fact that our educational system has ignored the significant contributions the Arab world has made in the sciences, mathematics, philosophy and civilization in general. In fact, educational material often places the Arabs in conflict with the West.

In spite of internal and external factors which handicap the Arab-Canadian community in organizing itself, there have been a number of positive developments which are assisting the community in working out its appropriate place within the context of Canadian society.

As the community matures, there is an increasing awareness, as in many other ethnocultural communities, that Canada is now home.

It is long past time to make those difficult decisions about the nature and limits of adaptation to the new environment; which components of Arab culture should be retained, preserved and built upon; and, how these changes are to be effected. These questions are being raised, particularly by second and third generation Canadians of Arab descent who have made their own individual and personal adjustments, but who value aspects of their culture and who believe there is a need for organizational and community support for heritage retention and development.

There is an acknowledgement that, as one of the ethnocultural communities of Canada, Arab-Canadians share similar problems, needs and aspirations with many of the other minority communities. Consequently, involvement in multiculturalism, in all its aspects, as a partner with others in Canada is now recognized as an important aspect of community involvement.

Two recent issues illustrate the importance of inter-community cooperation and support. For Arab-Canadians, language is probably the most fundamental cultural issue. A recent survey of translation and interpretation services by service providers — such as hospitals, counselling services, schools, courts, police and others — disclosed a significant need for qualified resources for those whose mother-tongue is Arabic. (Similar results were also found for three other linguistic communities surveyed.) Translation and interpretation has, up to now, been provided in most communities, if at all, by volunteers on a casual basis. A cooperative effort in identifying the needs and resources could ameliorate this problem to the mutual benefit of the service providers and those whose first language is neither English nor French.

The life-styles of Arab seniors and their kinship ties make institutional solutions for their support and care inappropriate for parents and grand-parents. This results in agonizing decisions for the families

of seniors. Yet, alternative home-care and nursing assistance, appropriate to the cultural values of Arab-Canadians, has not been generally available. Other communities have similar approaches to caring for their seniors. The impact of multiculturalism on seniors policy and services can only occur if many communities work together to ensure that they are reflective of their needs.

There is a growing awareness within the Arab-Canadian community that all aspects of the Canadian community should be of concern since it is a part of the integral community. Dr. Edward Said, Professor of Comparative Literature, probably expressed the recent outlook most eloquently.

“One should always prefer the active and the forceful mode of existing, and, since it is not easy, sometimes, to be a (Canadian) of Arab descent, I should like to propose that we should regard the challenge of being an Arab-Canadian at this time as a challenge which is in our power, collectively and individually, to meet, so long as we recognize the realities and the circumstances that constrain us and shape our various realities in this country.

A worthwhile goal would be to use the privileges of democracy..., to correct, to develop and to make more coherent those aspects of Arabic and Islamic traditions that strengthen and deepen our appreciation of democracy and our insight into those who have declared war on democracy through ignorance and misunderstanding. As Arab-Canadians we have an obligation to our past and to our present.

...Arabs require a logic of doing, not an ethic of comfort or of emulation or of simple consumerism and conformism. Above all, we must learn to cultivate the art of making alliances, of thinking critically, of moving forward imaginatively as a community, especially since we will always be a small but significantly visible and stressed community in North America.”

MULTICULTURALISM? SPONTANEOUS REACTIONS

Peoples' points of view on Multiculturalism were sought at random at the intersection of Yonge Street and Eglinton Avenue, in Toronto. Responses given to our enquiry varied considerably.

It seems that most people in Metro have never been asked to explain what multiculturalism means to them. When the question was asked, the respondents were surprised. All paused nervously, searching for words that would describe their feelings. All admitted that they had never been asked the question before and all found it difficult to answer. Most of the twenty-seven respondents said multiculturalism was related to many cultures living together harmoniously.

- A Canadian proof-reader described multiculturalism as: "Living together in one community with different nationalities living harmoniously and each being able to express their individuality."
- A Canadian construction worker said multiculturalism involved "everyone getting along together and people staying with their heritage."
- A Chinese Canadian information officer said the question on multiculturalism was general. After struggling for a few minutes, he added: "It's the synthesis of many cultures together, trying to live with their culture. They perpetuate their culture and tradition."

Most respondents stressed that cultural diversity in the community is an important part of multiculturalism.

- Multiculturalism is "many cultures, different backgrounds, different minorities trying to live together in harmony," said a Canadian research analyst.
- A distribution clerk from Trinidad admitted that she had never thought about the meaning of multiculturalism before, but she

commented, "It's a mixture of various races and people getting along together."

- A Canadian teacher also revealed that he had never been asked to define it. He said multiculturalism is "A pretty widely used phrase," and proceeded to say, "It is a blend of all nations, races into one grouping, perhaps nationally, provincially and locally. That's like ethnic—a blending of all ethnic groups—people from all walks of life."

A few respondents used Canada as an example of a multicultural society.

- "More than one nationality in one country, like Canada," said a retired Canadian engineer.
- Multiculturalism "is the idea of the Canadian mosaic—many cultures in one community," replied a British civil engineer.
- Multiculturalism means diversity, responded a Chinese Canadian doctor. "You find multiculturalism in Canada more so than in any other place in the world."

A few respondents questioned the practice of multiculturalism.

- A black-Canadian journalist commented multiculturalism is "Some kind of harmony within the community, but it doesn't really touch on racism which is important. It doesn't attack the problems of racism."
- A Canadian writer said multicultural should mean, "Equal opportunity for people from all cultural backgrounds in the work place, but I don't know how well it serves culture. They create agencies but do they serve the needs of individual cultures, and communities?"

The majority of respondents didn't know what multiculturalism was, nor could they define it.

- An Italian assistant manager said: "I can't think of anything right now."

- A Guatemalan chef, who has been living in Toronto for one and one half years didn't know what to say. He replied, "He'd go home and think about it."
- A Canadian computer programmer stated: "I don't know; my brain is not in gear." Finally he said: "Many cultures living together in one society."
- "I haven't got a clue," said a Canadian manager. A Canadian sales coordinator added she had never given it much thought.
- A man from Sri Lanka who recently moved to Toronto from Montreal said: "I don't understand the word. It's like cultural." He has been living in Canada for four years.
- An Italian hairstylist told us: "I don't know. It has to do with culture, volume of area?"

Many of the people questioned thought of multiculturalism as a good thing, but they had a difficult time expressing their thoughts. Perhaps it reflects that more time needs to be spent educating our multicultural society on the meaning of multiculturalism!

Amorell Saunders
Student Winner,
Harry Jerome Award

ONTARIO ADVISORY COUNCIL ON MULTICULTURALISM AND CITIZENSHIP

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Mr. Zygmunt Andruszkiewicz
Mr. Imre Antaloczy
Mrs. Asha Bidani
Rabbi Dr. Reuven P. Bulka
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Mr. Francesco Leone
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Mr. Vassilios Piliotis
Mr. Antonio M. Valente
Mr. Morris VandenBaar
Mr. Khaleek M. Yusuf

ETHNOCULTURAL DATA BASE

The Ethnocultural Data Base is located with the services of the Ministry of Citizenship and Culture on the fifth floor at 77 Bloor Street West, Toronto, Ontario. It is a resource service that provides detailed information about Ontario's ethnocultural population.

The Data Base provides statistical information on the ethnocultural composition of Ontario's population, patterns of residential settlement, and immigration. This information is available to community agencies, business and media, and is used by all our government ministries in planning and implementing policies and programs.

In its first year, 1981, the Data Base office answered 285 enquiries.

Since that time the number of requests have jumped by more than 400 per cent. Last year, the office answered over 1500 requests. Presentations are also organized for government ministries, conferences and multicultural functions.

The Data Base produces publications which are on sale at the Ontario Government Bookstore. The publications cover selected mother tongue groups and ethnocultural composition of Ontario's population. They include maps and demographic statistics for large urban centres and summary sheets for smaller locations.

There have been many changes in Ontario's multicultural population. Immigration from the United

Kingdom is down, while immigration from Asia and South/Central America is increasing. This type of information is available on charts, tables and graphs.

Most people seem to learn about the Ethnocultural Data Base through word of mouth. However, a concerted effort is being made to issue press releases and letters that will keep our Ontario community better informed about the operations and services of our Ethnocultural Data Base.

Address:
77 Bloor St. West, 5th Floor
Toronto, Ontario M7A 2R9

FIRST FULL COUNCIL MEETING 1987/88

This year's first Council Meeting took place in the Toronto Downtown Holiday Inn on the 24th of June. An enthusiastic crowd of forty-six members and staff participated in the program. More than thirty-four different ethnocultural backgrounds were represented at this gathering; and eighteen new members began their work in an atmosphere of friendship and commitment.

This Full Council Meeting opened with a dinner hosted by the Minister on the previous evening. Dr. Lily Munro presented plaques to nine retiring Council Members and welcomed all the newly appointed members in attendance.

Dr. Shiu Loon Kong commenced the morning session with an eloquent speech emphasizing the necessity of a new approach to Multiculturalism; and made particular reference to the new policy

being announced by the Ministry of Citizenship and Culture. He stressed the theme by saying that "Our urban demographic trend is fast approaching the point where no single ethnocultural group can claim dominance." He felt the new perception of multiculturalism must reflect this reality.

Dr. Kong outlined the responsibilities and constraints of the Council and stressed the need for extra efforts to achieve efficiency and communication.

The initial part of the agenda was devoted to the orientation of new members. For the first time in the history of the Council, "A Manual for Members" was provided to familiarize the members with the organizational and procedural workings of the Council.

After lunch, the members of different regions held separate meetings

with their respective Convenors for their plan of action in the coming year. Their agenda included scheduling of their meetings and brainstorming towards addressing priority issues, interests and concerns.

At the conclusion of the meeting Council and staff attended the Minister's function for the announcement of the new policy on Multiculturalism.

Council members who completed their terms of office in June, 1987.

Mr. Arno Ambel
Mr. William P. Bassel, Q.C.
Mr. Paul Harris
Mrs. Ramune Jonaitis
Mr. Eric S. Lindsay, Q.C.
Mrs. Raquel Marziali
Mrs. Talat Muinuddin
Mr. Philip Quattrocchi
Mr. Nisar Sheraly

June 22, 1987

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Ontario Advisory Council on
Multiculturalism and
Citizenship

Volume 1 No. 2 March, 1988

Multicultural Ontario



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Ottawa, September/87



Ontario Advisory Council on
Multiculturalism and Citizenship

Dr. Shiu Loon Kong, President

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EDITORIAL

For people who are concerned with multiculturalism in Canada the events of recent months have conjured mixed feelings of expectation and discontent. At issue is not whether multiculturalism should occupy centre stage of Canadian society at this time. Our demographic trend and the emerging global conditions for economic competition provide adequate reason for the affirmation of this vision. Rather, it is how we define, and ultimately understand, multiculturalism as a social vision, as well as a social force, and the method and time frame that we set for ourselves to achieve it.

On the positive side the announcement in June, 1987 of *Multiculturalism: A New Strategy for Ontario* by the Minister of Citizenship and Culture, Dr. Lily Munro, marked the commitment of the Government of Ontario to adopt multiculturalism as a central goal and to initiate government-wide, coordinated programs to achieve the multifacet objectives of multiculturalism. At about the same time, the publication of *Multiculturalism: Building the Canadian Mosaic* by the House of Commons outlined the recommendations of the Standing Committee on Multiculturalism which included the establishment of a Multicultural Act and a comprehensive infrastructure to advance multiculturalism throughout Canada.

These are significant milestones in Canada's social evolution. While the Ontario Government announcement affirms a commitment to act, the tabling of Bill C-93 in the House of Commons at year-end promises to enact into legislature that multiculturalism is a basic element of the Canadian identity with all the ramifications therein to be protected by law.

Discontent, however, arises because people see the repetition of the same cycle that has been going around for many years, namely, government goes through an extended round of consultation, adopts an affirmation of multicultural principles, and sidetracks the establishment of effective mechanisms to



Mr. Frank Ling, Council Member, Eastern Region, conveys thanks to the Mayor of Ottawa, James Durrell and the President of Council, Dr. S.L. Kong.

enforce those principles in making Canada a truly multicultural society. The tabling of Bill C-93 in the House of Commons, for example, was done simultaneously as Minister David Crombie announced the government's rejection of much of the infrastructure recommended by the Standing Committee on Multiculturalism. In post-election Ontario, the responsibilities of coordinating multicultural policies and programs is now placed under the Ministry of Citizenship, perhaps the smallest ministry in government the mandate of which is yet to be clearly defined. These non-action actions cannot be very convincing to Ontarians that the government is on a major thrust "to deliver Ontario

from a bi-cultural past into a multicultural future", as Premier David Peterson claimed.

Yet, we are obliged by prudence to wait and see, to give government a chance, whenever it announces a new policy or a promise, to work out its own programs and procedures for enforcement. As we exercise vigilance and patience at the same time in watching the activities of our new government, we should perhaps recognize that, particularly with an unprecedented issue such as multiculturalism, government resources to understand and act is necessarily limited. In this context, it might be best for the communities, leaders of vision, and people with resources in multiculturalism to proactively input their ideas and suggestions to the wide range of government ministries so as to help them develop new initiatives and programs for action.

The announcement of commitment to act and the enactment of the Multiculturalism Act are positive steps in the trajectory road to the multicultural society. The advancement is not so much measured by the distance travelled as much as by the irreversible nature of the momentum gained. We believe that, given the will to act and the goodwill for cooperation, the achievement of multiculturalism depends on the pulling together of the considerable resources that Canadians have in making ours a just, prosperous, diversified and united society for all.

Les événements des derniers mois ont suscité à la fois espoir et déception chez ceux qui attachent de l'importance au multiculturalisme au Canada. La question n'est pas de savoir si le multiculturalisme devrait désormais occuper une place de premier plan dans la société canadienne. Les tendances démographiques et l'émergence d'un climat de concurrence économique mondiale suffisent à l'affirmer. Il s'agit plutôt de définir et de comprendre le multiculturalisme en tant que vision et force sociale, et de choisir les méthodes et l'échéancier propres à en assurer le rayonnement.

En juin 1987, la ministre des Affaires civiques et culturelles, M^{me} Lily Munro, annonçait une nouvelle politique intitulée *Le multiculturalisme : une nouvelle stratégie pour l'Ontario*; cette politique signalait que le gouvernement de la province s'engageait à inclure le multiculturalisme au chapitre de ses principales préoccupations et pour en couvrir les multiples aspects, à mettre sur pied des programmes coordonnés à l'échelle du gouvernement. Parallèlement, la publication intitulée *Multiculturalisme : cimenter la mosaïque canadienne*, de la Chambre des Communes, soulignait les recommandations du Comité permanent du multiculturalisme, lesquelles comprenaient l'adoption d'une loi sur le multiculturalisme et l'établissement d'une infrastructure globale favorable à l'épanouissement du multiculturalisme partout au Canada.

Il s'agit là de jalons importants dans l'évolution de la société canadienne. Le gouvernement de l'Ontario exprime sa volonté d'action, et

l'introduction du projet de loi C à la Chambre des Communes vers la fin de l'année annonce que serait entériné dans les textes législatifs le fait que le multiculturalisme est un élément fondamental de l'identité canadienne avec tout ce que cela comporte, et qu'il y aurait lieu de le protéger par la loi.

Toutefois, d'aucuns manifestent leur mécontentement parce qu'ils voient le même cycle se répéter pendant de nombreuses années : le gouvernement se livre à une longue période de consultations et affirme les principes du multiculturalisme mais ne réussit pas à établir de mécanismes efficaces pour appliquer ces principes et faire du Canada une véritable société multiculturelle. Par exemple, en même temps que le projet de loi C était déposé à la Chambre des communes, le ministre, M. David Crombie, annonçait que le gouvernement rejetait une grande partie de l'infrastructure recommandée par le Comité permanent du multiculturalisme. En Ontario, où l'on se trouve en période postélectorale, la responsabilité de coordonner les politiques et les programmes multiculturels a été confiée au ministère des Affaires civiques, peut-être le plus petit de tous les ministères du gouvernement, et un ministère dont le mandat n'a pas encore été clairement défini. Ces mesures équivoques ne sauraient convaincre les Ontariens que le gouvernement a vigoureusement entrepris de "délivrer l'Ontario de son passé biculturel pour lui assurer un avenir multiculturel", comme l'a affirmé le premier ministre, M. David Peterson.

Pourtant, la prudence nous oblige à attendre, à donner au gouvernement la chance d'élaborer ses propres programmes et méthodes lorsqu'il annonce une nouvelle politique ou fait une promesse. Nous devons user à la fois de vigilance et de patience en observant les activités de notre nouveau gouvernement; toutefois il serait bon de reconnaître, surtout quand il s'agit d'une question inédite comme celle du multiculturalisme, que les ressources permettant au gouvernement de comprendre et d'agir sont nécessairement limitées. Dans cette optique, la meilleure solution serait peut-être que les communautés, les dirigeants éclairés et les personnes qui disposent de ressources dans le domaine du multiculturalisme communiquent leurs idées et leurs suggestions aux divers ministères afin de les aider à élaborer des projets et programmes axés sur des mesures tangibles.

L'expression par le gouvernement de sa volonté d'action et l'adoption d'une loi sur le multiculturalisme sont d'importantes étapes dans l'avènement d'une société multiculturelle. L'avancement n'est pas tant mesuré par le chemin parcouru que par la nature irréversible des progrès accomplis. Nous croyons que, animés du désir d'agir et de collaborer, les Canadiens verront l'épanouissement du multiculturalisme s'ils réunissent les ressources considérables dont ils disposent pour faire de leur société une société juste, prospère, diversifiée et unie.

MINISTER'S LETTER



The Minister of Citizenship, The Hon. Gerry Phillips and President of Council, Dr. S.L. Kong attending the Lt. Gov.'s Reception to launch the Archives of Ontario on February 18, 1988.

Dear Friends:

As the new Minister of Citizenship, it brings me great pleasure to offer my greetings to *Multicultural Ontario*, its staff and readers.

The creation of the Ministry of Citizenship is a testament to this government's determination to build a more open and tolerant society. Through the programs this ministry supports and the continued implementation of the Multiculturalism Strategy throughout government, I

believe we can make our dream come true.

I would like to thank the Ontario Advisory Council and Dr. Shiu Kong for their unwavering commitment to pursuing issues central to the concerns of this Ministry.

We, in Ontario, have the unique opportunity of creating an example for the world — an example of individuals of many different cultures and races, living together in a community characterized by mutual respect and understanding. We have

come a long way in the past twenty years. We have many miles yet to travel.

The challenge before us is great. But I can think of no cause more worthy.

Sincerely,

Gerry Phillips,
Minister

Chers amis,

En tant que nouveau ministre des Affaires civiques, je suis très heureux d'offrir mes vœux à l'*Ontario multiculturelle*, son personnel et ses lecteurs.

La création du ministère des Affaires civiques est un témoignage de la détermination de ce gouvernement envers la création d'une société plus ouverte et plus tolérante. Je crois fermement que grâce aux programmes qu'appuie mon ministère et à la mise en application continue de la stratégie de

multiculturalisme à tous les paliers de gouvernement notre rêve se transformera en réalité.

Je tiens à remercier le Conseil consultatif des relations civiques et multiculturelles de l'Ontario et M. Shiu Kong de leur engagement inébranlable envers la poursuite de questions qui nous intéressent au premier chef.

Nous avons, en Ontario, la possibilité extraordinaire de pouvoir constituer un exemple pour le monde — l'exemple de personnes de cultures et de races différentes, vivant en harmonie dans une communauté qui

se caractérise par le respect et la compréhension mutuels. Nous avons parcouru beaucoup de chemin ces vingt dernières années, mais nous ne sommes pas encore à destination.

C'est un grand défi à relever, mais je ne vois pas de cause plus valable.

Veuillez agréer mes sincères salutations.

Le ministre,

Gerry Phillips
Minister

COMMENTARY ON CITIZENSHIP AND MULTICULTURALISM — MINISTRY OF CITIZENSHIP

1987 was an exciting year! The Multiculturalism Strategy was unveiled in July and three months later, the Ministry of Citizenship was created. As a separate entity from culture, its scope now includes responsibility for multiculturalism, citizenship development and native community development. The ministry is also responsible for the newly formed Race Relations Directorate and the Ontario Human Rights Commission.

"This reorganisation reflects this government's strong commitment to equal and responsible citizenship for people of all cultures and races in the province," Minister Gerry Phillips said. "The consolidation within the Ministry, of the Race Relations Directorate and the Human Rights Commission, will allow us to pool resources and will ultimately, lead to the creation of more sensitive and innovative policies to the benefit of all Ontarians."

The newly established Race Relations Directorate is the first of its kind in Canada. Its mandate is to help prevent racial discrimination by assisting members of the community in their efforts to promote equality. The Directorate will inquire into circumstances contributing to racial tension and where appropriate, will help put into place mechanisms to resolve tension.

Unlike the Race Relations Directorate, the Ontario Human Rights Commission is a fully independent body which is responsible for human rights promotion and the administration of the Ontario Human Rights Code. The Commission reports directly to the legislature through the Minister of Citizenship. With an increase in its base budget of at least \$1 million announced in December, the commission will be able to better provide the policy, research and communications demanded of it, during a period when its workload is dramatically increasing.

In the area of multicultural policy, Mr. Phillips sees his role as a facilitator or catalyst for important changes that are being initiated across government. "Dr. Oddie Munro laid the groundwork with the unveiling of the Multiculturalism Strategy. Its implementation is now the responsibility of all ministries. As minister and chair of the Cabinet Committee on Race Relations, I will act as advocate, ensuring to the best of my ability that the principles of equality and respect for cultural differences are consistently and forcefully applied."

Some of the new initiatives being currently undertaken include: a Task Force on Access to Professions and Trades created in direct response to concerns raised by multicultural and visible minority communities that qualifications obtained abroad were not being adequately recognized by professional and trade associations in Ontario. An in-depth review of certification requirements is currently underway. Its work will culminate in a report containing recommendations to

COMMENTAIRES SUR LES AFFAIRES CIVIQUES ET LE MULTICULTURALISME — MINISTÈRE DES AFFAIRES CIVIQUES

L'année 1987 a été passionnante! La stratégie de multiculturalisme a été dévoilée en juillet et trois mois plus tard était créé le ministère des Affaires civiques. Constituant un ministère séparé de celui de la Culture, ses fonctions englobent maintenant le multiculturalisme, le développement des affaires civiques et le développement des communautés autochtones. Le Ministère dirige également la nouvelle direction générale des relations interraciales et la Commission ontarienne des droits de la personne.

"Cette réorganisation traduit

modifier des exigences spécifiques qui ne peuvent être justifiées comme nécessaires pour protéger le public.

Le Ministère de la Santé est établissant un groupe consultatif sur la santé culturelle pour conseiller le ministre sur les préoccupations liées à la santé. Il se concentrera sur l'amélioration des services de soins de santé pour les minorités raciales et les groupes culturels.

L'avocat général Joan Smith a récemment annoncé que son ministère sponsorisera une conférence sur la police culturelle. Il favorisera le recrutement de groupes sous-représentés, la formation interculturelle des policiers, et le rôle de la police dans la communauté.

"Ces initiatives ne sont que quelques exemples de notre engagement à ne pas seulement parler, mais à agir pour notre objectif de pleine participation et de responsabilité citoyenne," a déclaré le ministre Phillips. "En tout, il y a plus de 50 initiatives mises en œuvre par plus de 20 ministères sous la stratégie du multiculturalisme en cette année. Nous avons fait beaucoup de chemin au cours des 20 dernières années. À l'approche d'un nouveau siècle, nous devons nous rappeler que nous vivons dans une province culturelle qui fait partie d'un monde multiculturel. Nous avons l'intention de bâtir, ici en Ontario, une société qui sera un modèle pour ce monde."

l'engagement sérieux du présent gouvernement dans le but de donner aux personnes de toutes les cultures et de toutes les races de notre province des droits de citoyens égaux et responsables, a expliqué le ministre Gerry Phillips. La réunion, au sein du ministère, de la Direction générale des relations interraciales et de la Commission des droits de la personne va nous permettre de regrouper nos ressources et mènera éventuellement à la création de politiques mieux adaptées aux besoins et plus innovatrices qui profiteront à tous les Ontariens."

La Direction générale des relations interraciales qui vient d'être créée est la première initiative de ce genre au Canada. Elle a pour mandat de prévenir la discrimination raciale en favorisant les efforts des membres de la collectivité dans la promotion de l'égalité. La direction générale enquêtera sur les circonstances qui contribuent aux tensions raciales et, au besoin, continuera à mettre sur pied des mécanismes destinés à éliminer les tensions.

Contrairement à la Direction générale des relations interraciales, la Commission ontarienne des droits de la personne est un organisme autonome responsable de la promotion des droits de la personne et de l'administration du Code des droits de la personne. La commission relève de l'Assemblée législative par l'intermédiaire du ministre des Affaires civiques. Grâce à l'augmentation de son budget de base d'au moins un million de dollars annoncée en décembre, la commission sera mieux à même de fournir les politiques, recherches et communications que l'on attend d'elle, à un moment où sa charge de travail augmente considérablement.

Dans le domaine des politiques multiculturelles, M. Phillips voit son rôle comme celui d'un catalyseur qui facilitera les importants changements initiés à tous les paliers de gouvernement. "M^{me} Oddie Munro a inauguré le programme lorsqu'elle a dévoilé la stratégie de multiculturalisme. Sa mise en application incombe maintenant à tous les ministères. En tant que ministre et président du Comité ministériel sur les relations entre les races, je m'en ferai l'avocat, veillant de mon mieux à ce que les principes d'égalité et de respect des différences culturelles soient appliqués uniformément et avec vigueur."

Parmi les nouvelles initiatives lancées en ce moment, citons : la création d'un groupe d'études sur l'accès aux professions et aux métiers en Ontario née de la préoccupation des communautés multiculturelles et des minorités visibles devant l'absence de reconnaissance par les associations professionnelles et de métiers ontariennes

des connaissances et aptitudes acquises dans un autre pays. Le groupe procède actuellement à un examen en profondeur des exigences en matière d'accréditation. Ses travaux aboutiront à un rapport contenant des recommandations visant à modifier les exigences particulières que l'on ne peut qualifier de nécessaires pour protéger le public.

Le ministère de la Santé est en train de constituer un groupe consultatif sur la santé du point de vue multiculturel qui conseillera le ministre sur les questions relatives à la santé. Ses travaux porteront principalement sur la façon d'améliorer l'accès des minorités raciales et groupes culturels aux soins de santé.

La sollicité général Joan Smith a annoncé il y a peu de temps que son ministère parrainerait une conférence sur la représentation des différentes cultures dans la police. Elle encouragera le recrutement de groupes peu représentés, la forma-

tion interculturelle d'agents de police et les relations entre les différentes communautés et la police.

"Ces initiatives ne sont que quelques exemples de notre engagement de ne pas nous contenter de parler d'un objectif, mais d'agir pour créer une situation où tous les citoyens participeront et seront responsables, poursuit le ministre Phillips. Uniquement cette année, plus de 50 initiatives ont été lancées par plus de 20 ministères dans le cadre de la stratégie de multiculturalisme. Nous avons parcouru beaucoup de chemin au cours des 20 dernières années. Au seuil d'un nouveau millésime, souvenons-nous que nous vivons dans une province multiculturelle qui fait partie d'un monde multiculturel. Nous avons l'intention de bâtir, ici en Ontario, une société qui servira de modèle à ce monde."

OFFICE NEWS

Our Council office was relocated as planned to a more prominent and suitable location in August, 1987. We are happy to report that irrespective of the move, Council business was not interrupted. While Council members attended regularly each month Executive, Regional and/or Ad Hoc Committee meetings in accordance with the yearly schedule; staff ensured all the necessary administrative and communications support. Council business was carefully monitored and documented.

A concerted effort was made to assist our Public Relations Task Group and Regional Convenors in organizing Full Council Meetings and Public Forums in various sectors of the province. Arrangements with monthly news releases, T.V. and Radio interviews, and Council's internal and external publications were ongoing duties shared with our staff.

Our part-time research workers with the Executive Co-ordinator attended regular monthly meetings. Whatever research and administrative assistance became necessary, it was provided.

Preparation of responses to reports, submissions on budget, communications with recommendations to government were among our many operational tasks. Our office staff have been very busy, and they have had the satisfaction of functioning at the core of Council's business. With gratification we have also been able to participate in Council's 1987/88 strategic plan and share in the achievements witnessed. Work initiatives have entailed such things as the establishment of the Talent and Bank, and an Information/Research Unit; the preparation of a Manual for Members, our Multicultural Ontario publication, a booklet on Citizenship, a new Information Kit, a bi-monthly Newsletter, an Annual Report, and a Documentary on Multiculturalism.

Orientation sessions for new Council members, and the organization of community meetings and functions to communicate with the public province-wide, to publicize our new multicultural vision and invite input on concerns and needs; have required staff's devoted attention. With the Council our diligent work and collaborative spirit has led this year to the achievement of excellent work.

TAKING COUNCIL TO THE PEOPLE

Under the leadership of President Dr. Shiu Loon Kong the Ontario Advisory Council on Multiculturalism and Citizenship has embarked on an aggressive campaign to become more active and visible in Ontario communities by holding full Council meetings and by conducting public forums throughout the province.

In September, our Eastern members Mary Amyotte and Frank Ling, with co-operation and support of Council staff, handled the arrangements for a three-day conference of full Council in Ottawa's historic Chateau Laurier Hotel. Everything from accommodations, menu and key note speakers became their responsibility.

Their planning also provided an opportunity for discussion and an exchange of ideas between Council members and Ottawa's ethno-cultural community leaders.

In what already appears to have become a tradition, the local mayor welcomed the Council to the host city. His Worship James Durrell was Council's host at a civic reception on the first night of the conference.

Ottawa Cablevision, the local community station, produced a special documentary on the future of multiculturalism in Ontario. It featured Dr. Kong, Southwestern convenor Phil Alexander, and Northern member Louise Landriault with Renuka Sahay as host.

"In the future I'd like to see an increase in communication between Council members and multicultural communities that is provided by forums such as this one", said regional member Frank Ling at the conclusion of the conference.

Mary Amyotte said, "It is necessary at times to move Council meetings from Toronto into outlying communities to reassure them of the direction in which Council is promoting multiculturalism".

The next month, Dr. Kong and



Council members on route to full Council meeting.

Executive Co-ordinator Henry McErlean motored to Pembroke to participate in a forum which was held by the Pembroke Multicultural Association. It was initiated by area Council member Morris VandenBaar whose efforts were rewarded by a large turnout at the Pembroke Legion Hall.

Pembroke Deputy Mayor Zolo Demeter and area MP Leonard Hopkins were among the guests of the evening. Council members Frank Ling (Ottawa), Mary Amyotte (Peterborough), Jan Kaszuba (Barry's Bay), and Tony Valente (Kinston) who had attended an earlier Eastern regional Council meeting were also at the forum.

Dr. Kong was the keynote speaker. His remarks were well received especially by Jim Kelly, founding president of the Pembroke Multicultural Association who was pleased by the way the local ethnic community had united in the Pembroke area.

Morris VandenBaar observed, "Multiculturalism preaches that we should be equal citizens and I truly believe that this is what tonight was all about."

Executive Co-ordinator Henry McErlean informed the audience of Dr. Kong's intention to have more public forums and mentioned that "beyond any doubt with an average of eight meetings a month, the members of the Advisory Council are committing a tremendous number of volunteer hours, more than 2,000 during this year, to the province of Ontario."

The forum was taped by Pembroke Cablevision and a copy of the proceedings was made available to Council's reference library.

Next stop Sudbury. Council member Frank Leone arranged for another successful community forum in the Nickel Belt's capital city. It was a hectic day for both Dr. Kong and Mr. McErlean who were kept busy from the moment their plane touched down and were greeted at the airport by Mila Chavez Wong, President of the Sudbury Multicultural Folk Arts Association.

Sudbury mayor Peter Wong was their host at an official civic luncheon and tour of the spectacular Science North.

Later in the evening, Council

member Louise Landriault, who is busy organizing a full Council meeting at North Bay in March, introduced Dr. Kong. He spoke on the thrust of multiculturalism by a new government. Mayor Wong and many ethnocultural leaders were in attendance and joined in the lively discussion period that followed the President's remarks. From this spirited exchange came several good recommendations to Council.

The proceedings were recorded by a video company for Council's records.

After the forum, a happy Frank Leone said, "Our guests were very impressed by Dr. Kong's forceful remarks. We had a variety of organizations tonight and they were given an excellent insight into multiculturalism."

On January 27, Windsor welcomed President Kong, Mr. McErlean and Southwestern Region Council members to a special day in the Motor City organized by the members of the Multicultural Council of Windsor and Essex County.

Dr. Phil Alexander, Professor of Electrical Engineering at the University of Windsor and our Southwestern Ontario convenor, arranged with his colleague Dr. H. Bird for a meeting on multicultural policies to take place on campus in the Classical and Modern Languages Department. In attendance were other faculty members including Dr. Walter Temelini, Professor of Italian Studies and the past president of the Ontario Multicultural Association, interested students and several members of the Windsor community.

University of Windsor President Dr. R.W. Ianni, Mr. R. Bruce McAusland, President of St. Clair College of Applied Arts and Technology, Deputy Chief of Police Alec Somerville were among the many guests at a luncheon sponsored by His Worship David Burr. The mayor was extremely interested in exploring with Dr. Kong the many business and economic opportunities that could be enjoyed by his city through a better understanding and appreciation of multiculturalism.

Advisory Council members toured

the Windsor and Essex County Multicultural Centre headquarters with its President, Mrs. Pat Alexander, the Executive Secretary, Mrs. Martha Elliott and Mr. Murray Nosanchuk.

Later in the evening Dr. Gary Ing, President of the Essex County Chinese Canadian Association was the host of a public forum on multiculturalism. Dr. Kong was the guest speaker at the event.

Immediately after the forum Dr. Kong was featured on a CBC-TV newscast. The Windsor Star covered the forum in its January 28 edition. The forum was taped and included in Council's archives.

Windsor was another tiring but rewarding day for Council.

On February 17, three days after Valentine's Day, the City of Mississauga and its dynamic mayor, Her Worship Hazel McCallon, opened their hearts to Council by sponsoring a joint meeting of Central A Region and Central B Region in the beautiful Mississauga City Hall. Central A Region convenor, Mrs. Asha Bidani, co-ordinated the activities of this successful event with the support of Central B Region convenor Mr. Sam Hahn.

A buffet dinner was available in the City Hall boardroom.

The highlight of the evening was the introduction and welcome of ten newly appointed Council members

by Dr. Kong who also reviewed various Council programs, initiatives and operations for them.

Dr. Kong was also the keynote speaker at the public forum. In his remarks, he stressed the prosperity of Canada which allows for the development of a multicultural society; the newly defined population mix that is developing within Canada and the historical pride of humanitarian values that offers opportunities for all Canadians through multiculturalism.

To him, "Multiculturalism must be province wide, government wide and society wide. It is not just translations, but must represent fundamental changes of attitude." Dr. Kong told the forum.

These forums and the full Council meeting to be held later this month in North Bay, reflect Dr. Kong's determination to have the Ontario Advisory Council on Multiculturalism and Citizenship and its members more active participants within the ethnocultural and multicultural communities of Ontario.

We will continue to invite the public of Ontario to share with us their views, reactions and suggestions in these forums and conferences regarding multiculturalism and its applications within Ontario.

It is our hope that Council's publications will equally encourage the participation of all our readers.



President and members of Council meet with the Mayor of Sudbury and community representatives at Science North.

OACMC MEMBERSHIP 1987-1988

Phil Alexander

BLACK CANADIAN — *Southwestern Region*
Professor Alexander is the head of the Department of Electrical Engineering at the University of Windsor.

He has extensive experience in community activities including submitting briefs to the Federal and Provincial Government on issues related to visible minorities, human rights and immigration. Prof. Alexander has organized and participated in many national symposiums on Multiculturalism and Black History projects.

Herbert James Allen

ITALIAN SCOTTISH CANADIAN — *Southwestern Region*

Mr. Allen is a broadcaster and media relations representative for the Canadian Broadcasting Corporation.

He is a member of the Executive Board of the Ontario Multicultural Association and was the organizer of its Annual Conference in Hamilton in 1987. He has served as a public school Trustee on the Hamilton Board of Education and in 1985 received the "Broadcaster of the Year" award from the National Association of Broadcast Educators of Canada.

Mr. Allen is currently engaged in writing a drama on the multicultural implications of the 1946 Stelco strike in Hamilton.

Mary Amyotte

IRISH CANADIAN — *Eastern Region*

Mrs. Amyotte is a retired Lecturer from Trent University's Chemistry Department and an extremely involved community activist.

She has served as director of many school boards, including Canadian Catholic School Trustees Association, Ontario Separate School Trustee Association and the Ontario School Trustees Council. She has been also a representative on the Board of Governors at OISE.

Mrs. Amyotte has received many awards for her contributions. The Papal Medal was granted to her by Pope John Paul II in recognition of her outstanding work on behalf of Catholic Education at the local, provincial and national levels.

ZYGMUNT ANDRUSZKIEWICZ

POLISH CANADIAN — *Southwestern Region*
Mr. Andruszkiewicz is a machinist with Varsity Inc. He is the former President of Branch 10 of the Polish Alliance and an active member of the Ethnocultural Fest Committee for many years.

James Inre Antaloczy

HUNGARIAN CANADIAN — *Southwestern Region*

Mr. Antaloczy has been a Real Estate Broker for the last 20 years. He is also experienced in Hotel Management and the performing arts, including singing and conducting. His volunteer engagements are with Hamilton Folk Art Council and the Hungarian Culture Society.

Sarkis Assadourian

ARMENIAN CANADIAN — *Central "B" Region*

Mr. Assadourian is an Engineer with considerable managerial experience. He is self-employed, being owner of S.R.V. Cleaning Company.

His voluntary community involvement stretches over a period of 15 years. For two and a half years, he was the Executive Director of the Armenian Community Centre, during which time he organized numerous community programs. He has served two terms on the Canadian Consultative Council on Multiculturalism.

Stanley Bah

UKRAINIAN CANADIAN — *Southwestern Region*

Dr. Bah holds a Doctorate degree from the University of Western Ontario's Department of Plant Sciences. He has held diverse professional and community positions including Vice-President at Fanshawe College, London, Dean of Post-Secondary Studies at St. Clair College, Windsor, and Consultant to Catholic High School Boards. He has co-authored a book, and has served as a member of the Canadian Human Rights Tribunal Panel and the Board of Directors of CBC.

Asha Bidani

INDIAN CANADIAN — *Central "A" Region*

Mrs. Bidani is a teacher and a Speech Therapist. She is currently teaching in Etobicoke. As the former president of A.W.I.C. (Association of Women of India in Canada) and N.A.C.O.I. (National Association of Canadians of Origin in India), she continues her community involvement by being a member of the Canadian Ethnocultural Council and by working with the Multicultural Department of the Etobicoke Board of Education. Presently, she also serves on a multicultural committee in the Ministry of Education.

Ivan Boyko

UKRAINIAN CANADIAN — *Southwestern Region*

Mr. Boyko is a retired Public Health Inspector with many years of involvement with the Hamilton Ukrainian Community and other ethnic communities. He is Honorary President of the Ukrainian Canadian Committee in Hamilton, Chairman of the Personnel Committee of the Hamilton and District Multicultural Council, and Board of Directors for Seniors Apartments in the Ukrainian Villa.

Rabbi Dr. Reuven P. Bulka

JEWISH CANADIAN — *Eastern Region*

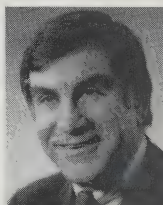
Rabbi Bulka has written many psychological and theological works. He holds positions in many organizations, including Chairman, Rabbinic Cabinet, State of Israel Bonds of Canada; Co-Chairman, Ottawa Soviet Jewry Committee; and member of the editorial board of Tradition, Journal of Religion and Health, The International Forum for Logo therapy, and Pastoral Psychology.



P. Alexander



S. Assadourian



H.J. Allen



S. Bah



M. Amyotte



A. Bidani



Z. Andruszkiewicz



I. Boyko



J.I. Antaloczy



Rabbi Dr. R.P. Bulka

Joseph Busuttill**MALTESE CANADIAN** — *Southwestern Region*

Mr. Busuttill is a Federal Inspector at Chrysler Corporation and Sales Manager at P & D Travel Inc. His long-standing community work has been with the Malta United Society of Windsor, which he has served in various capacities since 1966.

Lucia de Jesus Leite Cardoso**PORTUGUESE CANADIAN** — *Central "A" Region*

Mrs. Cardoso is the general manager of a business planning and immigration consultancy company. She is President (Administration) of the First Portuguese Canadian Cultural Centre, and has various other community responsibilities.

Sokhom Chek**CAMBODIAN CANADIAN** — *Central "A" Region*

Mrs. Chek is a medical secretary. She has been very active in the Cambodian community in Ontario and has held a number of positions including Counsellor and Program Assistant for Kingston and District Immigrant Services, and Co-ordinator and Vice-President of the Canadian Cambodian Association of Ontario.

Elvira d'Ambrosio**ITALIAN CANADIAN** — *Vice-President*

Ms. d'Ambrosio is a law graduate with four years of experience in various legal and administrative departments of the Municipality of Metropolitan Toronto. Her volunteer work extends from her position as a board member of the Canadian Italian Business and Professional Association of Toronto to being the chairperson of the Student Law Society at the University of Windsor.

Tilaka Nalini de Zoysa**SRI LANKAN CANADIAN** — *Central "B" Region*

Mrs. de Zoysa is a lawyer practicing in Brampton. She was a member of the South Asian Women's group and the Peel Women's Support group for South Asians.

Alicia Diaz**CHILIAN CANADIAN** — *Central "A" Region*

As a social worker and public administrator, Ms. Diaz's professional career and community involvements have been intertwined. Ms. Diaz was also one of the founding members of the Hispanic Social Council.

She is presently a counsellor with the North York Women's Shelter. Earlier, she was Executive Director of the Latin American Community Centre and counsellor to the Family Service Association of Metropolitan Toronto.

Trac Bang (Chuck) Do**CHINESE VIETNAMESE CANADIAN** — *Central "B" Region*

Mr. Do is General Manager of Indo-Chinese Investment Ltd., which manages business between Canada and South East Asia. He is also a sales representative of Canada Life Assurance Company. Mr. Do is very active in the Indo-Chinese community, being Vice-President for Public Relations of the Vietnamese Cambodian Laotian Chinese Services Association.

Antonio P. Doctor**FILIPINO CANADIAN** — *Southwestern Region*

Mr. Doctor is Associate Professor of Visual Arts at the University of Windsor. He was founding president of the Filipino Organization of Windsor, founding commander of the Windsor chapter of the Order of Rizal, and is advisor to various Filipino-Canadian civic and cultural organizations in Windsor. He has been involved in multicultural and artistic activities in Southwestern Ontario for over 25 years.

Hughes Chuk Eng**CHINESE CANADIAN** — *Central "A" Region*

Mr. Eng has been employed as manager of the Printing Division of the University of Toronto Press. He is very active in the Canadian Chinese community and is Vice-President of Chinavision Canada Corporation.

Royce Fiacconi**ITALIAN CANADIAN** — *Northern Region*

Mr. Fiacconi works for the Algoma Steel Corporation as planner scheduler. He is currently a member of the G. Marconi Society and Algo Club, among others.

Parvin Fotoohi**IRANIAN CANADIAN** — *Central "B" Region*

Ms. Fotoohi is currently writing her doctoral dissertation on comparative economic systems. Apart from her academic interests, she is engaged in financial management of a trade company. She has been an organizer of various women's groups and maintains an active role in many volunteer organizations including Amnesty International, and The Ferdowsi Association.

Aida Farrag Graff**EGYPTIAN CANADIAN** — *Central "B" Region*

Dr. Graff is Dean of Women at Victoria College, University of Toronto. She is currently co-ordinator of the Arab Canadian Women's Network and has chaired the Coalition of Visible Minority Women. She has taken part in a number of international conferences.



J. Busuttill



T.B. Do



L.J.L. Cardoso



A.P. Doctor



S. Chek



H.C. Eng



E. d'Ambrosio



R. Fiacconi



T. N. deZoysa



P. Fotoohi



A. Diaz



A.F. Graff

Sung Taek (Sam) Hahn

KOREAN CANADIAN — *Central "B" Region*
Mr. Hahn is presently the Director of Quality Control and Regulatory Affairs of Pennwalt Inc. Pharmaceuticals Division. His professional affiliation, entails membership of Canadian and American pharmaceutical associations, and the New York Academy of Sciences. Mr. Hahn is extremely active in the Korean-Canadian Cultural Association, where he held the post of Executive Vice-President, and is now a Director. He is also Chairman of the Korean-Canadian Council for the Seoul Olympics 1988, in support of Canadian olympic athletes.

Vlad Handera

RUSSIAN UKRAINIAN CANADIAN — *Central "A" Region*

As an experienced media person, Mr. Handera has produced and directed many films and TV programs with strong multicultural angles. He was founding producer of "Black World" for MTV. He has worked with major networks including the CBC, City TV and MTV, and taught TV production and History of Arts and Religion in Russia at Humber College. Mr. Handera's community work with the Canadian Jewish Congress, the Ukrainian Canadian Committee and Muslim communities has been extensive and vigorous.

Christos Hatziyiannis

GREEK CANADIAN — *Central "B" Regional Committee*

Mr. Hatziyiannis is a sales representative for Merryland Real Estate Inc. He is President of Choreography in the Greek community of Metropolitan Toronto and a founding member and Vice-president of Hellenic Youth of Canada. Mr. Hatziyiannis is also an honorary member of the Cypriot Society of Ontario.

Frances Henry

GERMAN CANADIAN — *Central "B" Region*

Dr. Henry is a professor of Anthropology, specializing in Race and Ethnocultural Relations at York University. She was one of the founding members of the Urban Alliance on Race Relations. Prof. Henry's community service in Race Relations has included many public lectures, acting as a consultant to many government and private sector agencies, radio and television appearances and she is a known advocate for racial and ethnic minorities in Canada.

Jesús Hernando

SPANISH CANADIAN — *Central "A" Region*

Mr. Hernando is a tool and die maker with Canadian General Electric. He is an active member of the Canadian Hispanic Congress, former President of the Club Hispano Board of Directors, and is now Co-ordinator of Administration for Club Hispano. Mr. Hernando recently received an Ontario Ethnic award for 18 years of voluntary service to the community.

Mary Hushka

GERMAN ROMANIAN CANADIAN — *Southwestern Region*

Mrs. Hushka is the President of Concordia Club (Canadian-German Society) of Kitchener. She has also been the Director of the Parents of Deaf and Hard of Hearing Association in Kitchener. She is also a director of Oktoberfest Inc.

Jan Kaszuba

POLISH CANADIAN — *Eastern Region*

Mr. Kaszuba is the owner and President of Applied Poly-Systems Ltd., and has extensive community involvement. He is the past National President of the Canadian Polish Congress and Chairman of the World Coordinating Council of Poles in the Free World (1980-1986), past chairman of Polish Scouting Association in Canada, and past president of the Polish Canadian Association of German-Nazi Concentration Camp Survivors.

He also acted as the Chairman of Relief Fund in Canada for the Charity Committee of the Episcopate of the Polish Catholic Church.

Albert Kergl

AUSTRIAN GERMAN CANADIAN — *Southwestern Region*

As the Proprietor of Holiday Juice, Mr. Kergl has his own distributing company in the Oakville/Hamilton/Niagara Region. His community service experiences are mainly in the Arts. He is on the Board of Directors of the German-Canadian Museum at Brampton and has been the Co-founder of many Mardi-Gras Festivals in Hamilton and vicinity.

Mr. Kergl is also very active in politics, being vice-president of the Lincoln Federal Liberal Association and an executive member of the Provincial Liberal Riding Association for Hamilton-Centre. He has been the Executive-Producer of a German television show in Hamilton for many years.

Asif A. Khan

INDIAN CANADIAN — *Central "B" Region*

Mr. Khan is a Senior Building Officer for the City of Scarborough. He is Vice-President of the National Federation of Pakistani-Canadians, President of the Canada League of Pakistanis of Metro Toronto, past member of the Canadian Multicultural Council, past Vice-President of the Multicultural and Race Relations Committee of Human Services of Scarborough and member of the Policy Advisory Committee, Scarborough Board of Education on Multiculturalism and Race Relations.

Emily Krula

POLISH CANADIAN — *Central "A" Region*

Mrs. Krula is Secretary/Treasurer of a family business, Alpha Fuels Ltd. She is actively involved on the Board of Directors of Copernicus Lodge, Home for Seniors in the heart of the Polish community. She was president of Marie Curie Skłodowska Association and has always been involved in multicultural activities in Toronto.

Louise Landriault

FRENCH CANADIAN — *Northern Region*

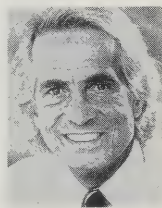
Mrs. Landriault has been Vice-President of Les Compagnons des Francs Loisirs since 1982. She has actively taken part in the organization of the French Carnival in North Bay since 1975, and is on the Board of Directors of the North Bay Arts Centre.



S.T. Hahn



J. Kaszuba



V. Handera



A. Kergl



C. Hatziyiannis



A.A. Khan



F. Henry



E. Krula



J. Hernando



L. Landriault



M. Hushka

Francesco Leone

ITALIAN CANADIAN — *Northern Region*
Mr. Leone has worked for the City of Sudbury as a Tax Collector for many years. He was the Manager of Astra Travel Agency. He holds executive positions in various Italian community organizations in Sudbury, including Founder and President of the Associazione Nazionale Marianni d'Italia, and Vice-President of Società Caruso.

Chung Fong (Frank) Ling

CHINESE CANADIAN — *Eastern Region*
Mr. Ling is an Architect and Planning Consultant, as well as Ottawa's Police Commissioner. Since 1970, he has been involved in numerous multicultural projects and community organizations. He was head of the Ottawa Cablevision programs "Multicultural Ottawa" and "Multicultural Kaleidoscope" and the founder of two community radio programs in Ottawa.

He is also President of the Hong Kong-Canada Business Association (Ottawa section).

Irene Lukasewych-Dziki

UKRAINIAN CANADIAN — *Central "A" Region*

Mrs. Lukasewych-Dziki is a self-employed physiotherapist. She is President of the Canadian-Ukrainian Opera Association and Chairman of Kruk Art Foundation. She has been on a number of medical advisory councils over the years, including the Ontario Geriatric Research Foundation.

Dominic Mendes

PORTUGUESE CANADIAN — *Southwestern Region*

Mr. Mendes works with the Livestock Inspection Branch of the Ministry of Agriculture and Food, and is also a part-time businessman. He has had many years of service in various community organizations, such as the Portuguese Club of London Inc. and the London District Soccer Association. Mr. Mendes is also the former President and Director of the New Portuguese Orientation Centre, President of Pam Gardens Non-Profit Housing Inc., member of the City of London Housing Advisory Board, and a member of the London Court of Revision.

Patricia Mestern

ITALIAN CANADIAN — *Southwestern Region*

Mrs. Mestern is administrator of the Chamber of Commerce and Community Information Centre in Fergus. She is Executive-Secretary and Promotions Director of the Highland Games, member of the LA-CAC, Fergus, and is the founding member of the Fergus Heritage Group. Mrs. Mestern writes historical novels and is very active in ethnocultural community activities in Fergus.

Pilar Tan Miguel

FILIPINO CANADIAN — *Central "B" Region*
Mrs. Miguel was a former manager for Great Pacific Life Insurance. She is President of the La Famosa Nova, a Filipino-Canadian cultural group, Vice-President of Sampaguita Cultural and Heritage Association, and Director of the National Congress of Filipino Canadian Associations.

Timothy S. Oikawa

JAPANESE CANADIAN — *Southern Region*
Mr. Oikawa is a practicing artist, and Head of the Art Department at Westdale High School. He is the Founder and current President of the Canadian Japanese Cultural Centre in Ontario, President of the Japanese Canadian Citizen Association, Council member of the National Association of Japanese Canadians and member of the Ontario Potters Association.

Theresa Palasti

YUGOSLAV CANADIAN — *Southwestern Region*

Ms. Palasti is a word processor operator at Conestoga College. She is an active member of the Kitchener-Waterloo Folk Arts Multicultural Centre and has held many executive positions in the organization. Ms. Palasti has also long-standing involvement with the Croatian (Yugoslavian) community. She has received many awards for her contributions including the Silver Pin; the Volunteer Service Award (for multiculturalism), and the Ontario Bicentennial Medal for Volunteer involvement in the City of Kitchener.

Milton T. Pearson

ENGLISH IRISH CANADIAN — *Central "B" Region*

Mr. Pearson is currently Chief Executive Officer of AMCU Credit Union Inc. He is a member of the executive committee of Human Services Inc., Scarborough, which monitors several social agencies; the Institute of Association Executives and the Public Relations Committees for the Scarborough Chamber of Commerce, among others.

He founded a bilingual Chinese/English branch in Agincourt to support Chinese-Canadians in the area, worked with Filipino and Chinese community groups in Scarborough, and was a representative of the Citizen Ambassador program to the People's Republic of China.

Sandra Aileen Peltonen

SCOTTISH ENGLISH CANADIAN — *Northern Region*

Ms. Peltonen is an educator working for the Lakehead Board of Education. Apart from her professional involvements, Ms. Peltonen is engaged in the Northern Region's federal and municipal politics, and activities of the Federation of Women Teachers.

Bounchanh Phiphat

LAOTIAN CANADIAN — *Central "B" Region*

Mr. Phiphat is currently employed with Revenue Canada as a Collection Officer. In the last 10 years, he has worked extensively with the Southeast Asian Refugee Community as a counsellor and consultant. He was one of the Founders, and President of the Laos Association of Ontario.

Vassilios Piliotis

GREEK CANADIAN — *Southwestern Region*
Mr. Piliotis is a veteran labour relations specialist and currently works with the Windsor Board of Education. He is President of the Windsor Chapter of American Hellenic Educational Progressive Association. His other voluntary services have been with the Hellenic Canadian Federation of Ontario and the Council of the Greek Community of Metro-Toronto.



F. Leone



T.S. Oikawa



C.F. Ling



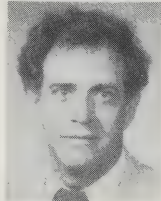
T. Palasti



I. Lukasewych-Dziki



M.T. Pearson



D. Mendes



S.A. Peltonen



P. Mestern



B. Phiphat



P.T. Miguel



V. Piliotis

A. (Madeline) Magdalena Pogachar
SLOVENIAN CANADIAN — *Southwestern Region*

Ms. Pogachar is a retired Music teacher with the Lincoln County Board of Education. She is a past president of the Slovenian Hall in Beamsville.

Saudagar Singh Sidhu

INDIAN CANADIAN — *Central "A" Region*
Mr. Sidhu is currently employed as Material Testing Inspector with the Bundy Canada Tube Manufacturing Co. at Bramalea, Ontario. He has also worked as Supervisor and General Manager in various transportation industries. At present, Mr. Sidhu is President of the Toronto Literary League and Vice-Chairman of the Canadian Sikh Cultural Association of Mississauga.

Ljubomir (Lui) Temelkovski

MACEDONIAN CANADIAN — *Central "A" Region*

Mr. Temelkovski is a sales agent with London Life. He is President of the Macedonian Community Association of Markham and Treasurer of K.D. Brajino Club. He has been an executive member of the St. Clement of Ohrid Macedonian Orthodox Church, and past executive member of the Macedonian Canadian Soccer League. Mr. Temelkovski founded the Macedonian Radio program at McMaster University.

Antonio M. Valente

PORTUGUESE CANADIAN — *Eastern Region*

Mr. Valente is a member of the Labourers International Union, Local 247. He has been an active volunteer social worker for over 10 years. He is involved in a number of organizations, including the Portuguese Canadian Society; and has been a member of the building organization of a church and cultural centre by the Portuguese community in Kingston. He is also an interpreter for Employment and Immigration Canada, Ministry of Community and Social Services, Workers Compensation Board, and the Kingston Social Planning Council.

Morris VandenBaar

DUTCH CANADIAN — *Eastern Region*

Mr. VandenBaar is a builder by trade and is very active in community organizations. He was the founder, and is currently President, of the Dutch Canadian Entertainment Club, President and Director of the Pembroke Multicultural Association, an honorary member of the Royal Canadian Legion, past member of the Board of Directors of Our Lady's High School, and past President of Holy Name — P.T.A.

Mila Velshi

INDIAN ISMAILI CANADIAN — *Vice-President*

Ms. Velshi is the owner and President of Tourama Travels Inc. with extensive community service experience. She was a founding member and treasurer of the Association of Ismaili Businesses, and the Ismaili Outreach Committee. Ms. Velshi is also the former President of the Leaside Business and Professional Women's Club, and the Toronto East Business and Professional Women's Club.

Pegi Walden

FRENCH JEWISH CANADIAN — *Southwestern Region*

Dr. Walden has Doctoral degrees in Political Science, Ethnic Studies, and Anthropology. She has been active in promoting Multiculturalism throughout Canada. From 1966 to 1975, she was federally appointed Ethnic Advisor to the University of Western Ontario, and McGill University and has held many executive positions in Canadian Arts and Folk Councils. Dr. Walden received the Citizen of the Year Award in 1985 and was awarded the Outstanding Achievement Award for Volunteerism in 1986.

She continues her volunteer work with youth and educational organizations. The most recent project she has undertaken is the promotion of Talking Books for the Blind in many languages for the ethnic communities. She also teaches ballet to blind children.

Philomen M. Wright

TRINIDADIAN CANADIAN — *Central "B" Region*

Ms. Wright, Executive Director to the Committee on Community Race and Ethnic Relations for the City of North York, has had an outstanding career in banking, government and education. She is fluent in French and Spanish, and is very active in Multicultural Community activities.

She has received the Mayor's Medallion (North York) for outstanding volunteerism and the Toronto Dominion Bank's Greenshield Award for excellence in community service.

Khaleek M. Yusuf

GUYANESE CANADIAN — *Central "A" Region*

Mr. Yusuf is an economist and consultant, currently teaching at Atkinson College, York University. He is the Editor-in-Chief of Indo-Caribbean World, has served as a member of the Multi-Disciplinary Team of the City of Scarborough and was Chairman of the Race Relations Sub-Committee of Scarborough.

Madeline Ziniak

BYELORUSSIAN CANADIAN — *Central "B" Region*

Ms. Ziniak is currently Community Liaison Manager for Channel 47, the Multilingual Television Station of Ontario. She has many years of experience in journalism and is a member of many professional and community organizations including the Toronto Press Club, the Canadian Ethnic Journalists and Writers Club, the Byelorussian Canadian Women's Committee, and Federation of Byelorussian Free Journalists.

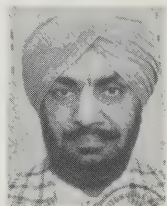
She produced and directed the award-winning television series Ethnicity, and Reaction.



A.M. Pogachar



P. Walden



S.S. Sidhu



P.M. Wright



L. Temelkovski



K.M. Yusuf



A.M. Valente



M. Ziniak



M. VandenBaar



M. Velshi

ETHNOCULTURAL DATA BASE

The Ethnocultural Data Office in the Ministry of Citizenship has received preliminary data from the

1986 Census as well as 1987 immigration statistics. Highlights include:

1986 Mother Tongue	1986 Ethnic Origin	1987 Immigration
19 percent of Ontario's population reported a non-English/non-French mother tongue.	Multiple responses given by 34% of Ontarians. 30% have ethnic origins which do not include English nor French. The largest of these are the Italian, German, Dutch, Chinese and Portuguese groups.	Hong Kong was the leading source country of 1987 immigrants to Ontario.

- Detailed 1986 mother tongue distributions are now available for Ontario and the 10 Census Metropolitan Areas: Hamilton, Kitchener, London, Oshawa, Ottawa, St. Catharines-Niagara, Sudbury,

Thunder Bay, Toronto and Windsor.

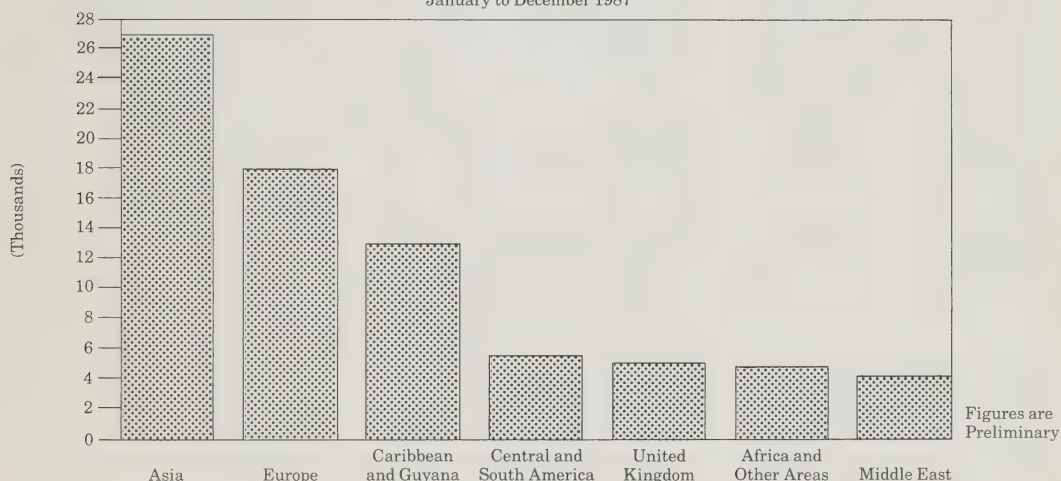
- Mother tongue cross-tabulations and detailed ethnic origin and place of birth data will be available over the coming months.

To obtain data, contact:

Ethnocultural Data Information
Ministry of Citizenship
77 Bloor Street West, 5th Floor
Toronto, Ontario M7A 2R9

Telephone: (416) 965-5280

Immigrants to Ontario by Source Areas
January to December 1987



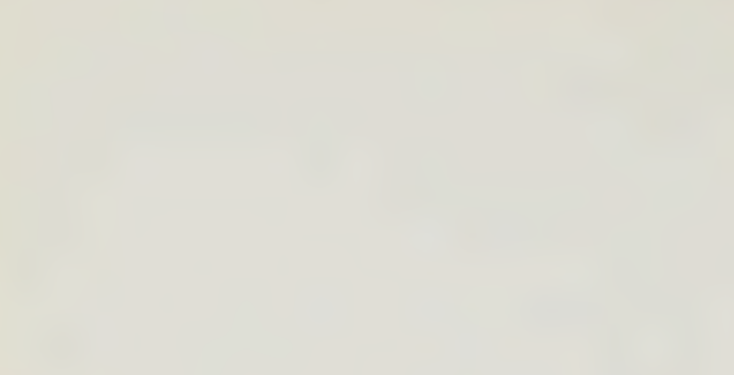
INTERNSHIP IN MULTI-CULTURALISM

In the last publication of Multicultural Ontario we reported that our Council proposed that existing programs in co-operative education at the secondary school level include an internship in multiculturalism.

Shortly thereafter we received some expression of interest from various educational organizations, but a firm request was submitted to our Council for an internship for two master degree students of OISE. These students were provided an opportunity to study Council, the new strategy in multiculturalism, and some present day multicultural needs in Ontario. In consequence they developed a project proposal on two initiatives which can certainly enhance the efforts of Council. The

proposal focusses upon specific areas of concern, outlines the activities required, and the results to be achieved. It can have an impact in respect to our government's present thrust in multiculturalism.

We are confident the government ministries to be involved will welcome the project. In the next issue of Multicultural Ontario we hope we can provide a detailed description of the proposal and the achievements to be attained.



Aga Khan Foundation, based in Toronto, is a non-profit international development agency. It supports projects in Africa and Asia that assist the poor irrespective of race, religion, or political persuasion.

These efforts are strengthened by the international network of the Aga Khan Foundation (AKF), established by His Highness the Aga Khan, 49th Imam of the Ismaili Muslims.

AKF has evolved into a unique world-wide partnership, linking foundations in Switzerland, Pakistan, the United Kingdom, Kenya, India, Bangladesh, the United States and Portugal, in addition to Canada.

In addition to its overseas work, AKFC supports various scholarship and fellowship programs for Canadian university students, for outstanding Third World students wishing to study in Canada, and for Canadian specialists working in developing countries.

Aga Khan Foundation Canada relies on the support of hundreds of volunteers from all backgrounds. They help organize public meetings, special events and the annual Partnership Walks held each fall in cities across the country.

The Partnership Walks are a truly multicultural event, designed to promote a spirit of Partnership between Canadians and the people of the Third World. In 1987 more than

8,000 Canadians completed the Walk in Toronto, Vancouver, Edmonton, Calgary and Montreal, while over 60,000 people took part as sponsors.

In its development work, the Foundation concentrates its resources and expertise on education, primary health care, income-generation among the rural poor and the special problems faced by women and children. Projects emphasize the introduction and testing of innovations, effective management and careful evaluation in order to find development models that can be useful in many parts of the world.

In Pakistan, for example, the Aga Khan Rural Support Program is improving the lives of hundreds of thousands of people in the remote mountain regions near the Chinese and Afghanistan border. With the help of the program, villagers are building and maintaining irrigation projects that help boost incomes of everyone in the community. The villagers are also encouraged to pool their savings so they can fund further projects on their own. In six years, more than \$5 million has been saved in a region where the per capita annual income is about \$200.

A recent evaluation of the program by the World Bank indicated that the program can serve as a model for similar efforts in other parts of the world.

Self-reliance is also the key to the

Kisumu Primary Health Project in one of the poorest areas in rural Kenya. More than 60,000 people are affected by the project, which trains volunteers from each village as health workers. In addition, many villagers have completed small projects that protect their vital water supplies from contamination — a major cause of disease.

Already the area's high infant mortality rate is falling. So is the number of deaths caused by preventable diseases such as malaria, diarrhoea and tetanus.

The Kenyan Government is now examining the possibility of using the Kisumu project as a model for similar efforts elsewhere in Kenya.

The Foundation also works closely with Aga Khan Health and Education Services, non-profit institutions operated hundreds of schools, hospitals and health clinics in Asia and Africa.

Another important partner is the Aga Khan University, whose first campus in Karachi includes a school of nursing, a medical college and a teaching hospital.

For further information contact Aga Khan Foundation Canada, Box 137, Suite 2005, 777 Bay St., Toronto, M5G 2C8 . . . or contact Nazeer Ladhani, Chief Executive Officer, 591-7582.

COUNCIL'S SOUTHWESTERN REGION

Southwestern Region

Geography:

One of the five regions of the Province defined for representation purposes is the Southwestern Region. Geographically, it includes territory west of the greater Toronto area. It currently includes members from as far west and south as Windsor, as far north as Fergus, and as far east as Grimsby. Its 17 members make it (presently) the region with the largest number of participants.

Demography:

The region is well suited to providing perspectives on issues which are different from the Metro Toronto viewpoint — one which is all too accessible to our servants in Queen's Park. Its members come from communities consisting of moderate size cities, small towns, and some essentially rural areas. The nature of the economic base is similarly varied throughout the region. Needless to say, the ethnocultural heritage represented among the individuals is almost as broad as the numbers allow.

Council Operation:

In its early years, Council operated on the basis of issue-oriented standing committees. These groups prepared background papers and position statements which were used by the President as a basis for articulating the point of view of Council.

These were usually passed through meetings of the full Council membership for approval as recommendations to be sent to the Provincial Government through the Minister responsible for Multiculturalism. On occasion, the background papers themselves were made available to appropriate Ministries and agencies as another way of communicating Multicultural concerns. The latter process was sometimes augmented with meetings of Council members with counterparts (at various levels) in the other agencies.

With a shift to a geographically representative basis for Council membership, the regional groups discussed the issues of concern from a regional perspective. Ad-hoc committees were used for combining input from throughout the Province on any particular issue. In the most recent refinement to the operating structure, more narrowly focussed task groups take input from regional deliberations (as well as comments from individual Council members) into a development process for generating specific policy recommendations.

In all of these activities, the participation of the members from the southwestern part of the province has been at a healthy intensive level.

Region Interests:

Almost half the region membership has a background related in some direct way to education. The region

has always exhibited (as has most of Council's membership) an interest in educational issues. It has in fact acted as the lead region in looking into changes in the school curricula which impacted on Multiculturalism through the conducting of surveys and personal inquiries on the part of its members. As a result, a good deal of insight had been acquired on these issues at the time the Ministry of Education released a draft report on Race and Ethnocultural Equity with requests for community feedback. This put Council in a relatively good position to be able to provide a timely and thoughtful response to the Ministry of Education.

The region has attempted to allow its members who were serving on issue-oriented bodies of Council an opportunity to share with their colleagues in the discussions they were conducting, and at the same time, to benefit from the feedback and insight available from the others who were not in a position to themselves be on such committees.

Over the past several years, the issues occupying its attention have included:

- contributing to the response to the Ministry of Education's draft report on Race and Ethnocultural Equity;
- contributing to a response to the Ministry of Education's Proposal for Action on Ontario's Heritage Language Program;

- concerns over the needs of Senior members of various ethnocultural communities and the means by which services and support systems could be made more sensitively accommodating of their real requirements;
- concerns over the ways in which Youth can be supported in more fully and effectively participating in the Provincial Multicultural milieu;
- the accommodation of the variety of value systems and beliefs which are an increasing part of the province's makeup through the advancement of an Inter-Faith approach to religious and ethnical issues;
- developing a response to the Federal Government Task Force on Program Review which addressed the serious implications for Multiculturalism inherent in its recommendations;
- the particular needs of Immigrant Women in their drive toward more satisfying participation in all that their new home has to offer its citizens.

Other concerns of members which have not yet resulted in distilled output, include:

- developing methods of improving the capacity of voluntary ethnocultural organizations to provide and facilitate the improved accessibility of services in their communities;
- the Meech Lake Accord;
- the federal discussion paper on possible options for a new citizenship act;
- and methods of ensuring that the Arts supported by the Public of Ontario include a more realistic reflection of the varied cultural heritages which are a part of them.

The Provincial Strategy for Multiculturalism

As the Ontario Government moves well into the implementation of its articulated Strategy for Multiculturalism, there will have to be some thoughtful consideration of the longer term implications resulting from the directions being defined by

the initiatives undertaken by the cooperating Ministries.

It will be important to carefully consider the proposals which are brought forward for their suitability, and to monitor their actual impact. However, there are other aspects which would appear to need more critical attention.

A detached and objective assessment of the environment being created for our future should be undertaken early in this process. The mind-sets being cast now should be examined carefully so that there will be a minimum of inappropriate attitudes requiring change at some future time (or rather, that attitudes which are the most constructive and supportive of a sound and vibrant Multicultural society will be nurtured). The Southwestern Region sincerely hopes that its continuing members will be able to play a significant and meaningful role in this process.

FULL COUNCIL MEETING OTTAWA — SEPTEMBER '87

Our last Full Council meeting in Ottawa was certainly a memorable, productive and enjoyable event. All in attendance, experienced a warm reception, enjoyed the gracious hospitality of our Capital City and succeeded in concluding business with resolutions that were immediately submitted to government.

Upon arrival, Council Members from all sectors of the province quickly firmed up arrangements to meet with members of their region. Having ensured their regions stance on business items to be addressed, members then freely exchanged ideas in terms of making this Council Meeting as productive as possible.

In a friendly, professional atmosphere, Council members expressed

their personal opinions with back-up information on the issues debated. Each Regional Convenor provided a report on their members deliberations, and the President reported on the recommendations of our Council Executive. Irrespective of time constraints, all present made a concerted effort to voice their opinions in an endeavour to achieve an eventual consensus. In consequence, necessary business conclusion eventually resulted to the satisfaction of all present.

On the first evening, Council was hosted at a reception by the Mayor of Ottawa, His Worship James Durrell. Members were afforded the opportunity to meet with representatives of Ottawa's government community leaders to discuss multiculturalism

in our society. At two functions during the conference, on September 25th and September 26th, respectively, Mr. Geoffrey Pearson and Rt. Rev. Roger Guindon gave excellent dissertations. Members left the conference with a sense of accomplishment and revived determination to ensure Council maximizes its input to government for new and better initiatives.



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Ontario Advisory Council on
Multiculturalism and
Citizenship

Volume 2 No. 1 July, 1988

Multicultural Ontario



L'Ontario
Multiculturelle

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Ontario Advisory Council on
Multiculturalism and Citizenship

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Madeline Ziniak	Manjula Viswasam

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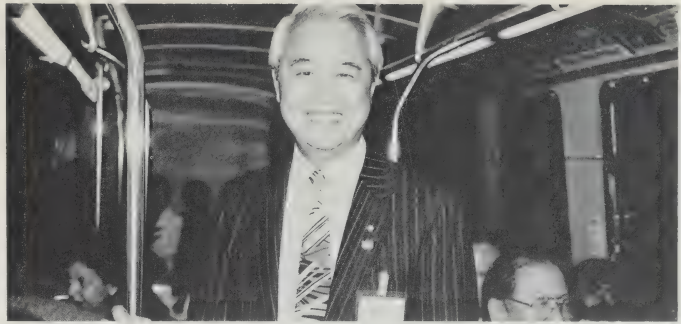
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EDITORIAL

During the fiscal year, 1988/89, the major thrust of the Ontario Advisory Council on Multiculturalism and Citizenship is to assist the government on the implementation of the New Strategy for Multiculturalism. It should be recognized that the New Strategy is the product of province-wide consultation and careful deliberation on issues of multiculturalism and society. It reflects the needs and aspirations of Ontarians as they take stock of present situations and project into the future. As such, the spirit and vision that underline the New Strategy have the endorsement and support of our Council.

At the threshold of this current fiscal year, we had our full Council meeting in North Bay. In addition to concentrating our full attention on multiculturalism business, it was our goal to make good use of being at the "Gateway to the North" by acquainting Council members with the dimension and diversity of our great province and by introducing ourselves to the local community. The occasion also provided a rare and valuable opportunity for the exchange of views and feelings, as well as the joint-deliberation of significant issues. In the end, the Council made seven recommendations to the government for action. These are aimed at urging our government to affirm in law the spirit and principles of multiculturalism, and to increase public awareness through a vigorous publicity and public education campaign. We believe that only when there is a proper understanding and recognition of the multicultural vision by the Canadian public can we hope for a society where diversity, equality, justice and prosperity prevail. The recommendations have been forwarded to the attention of the Honourable Gerry Phillips, Minister of Citizenship. They were positively received, and we are now setting up collaborative workgroups to assist in achieving full implementation.



Dr. Kong enroute with Council members to Full Council meeting in North Bay

At the operational level, communication has now been established with those ministers who announced policy/program initiatives to serve the course of multiculturalism. In most cases, the response was positive, cooperative and enthusiastic. Thus, we are beginning to establish joint-workgroups involving members of the Council and the ministries to share information and to ensure that appropriate advice from the Council constitutes an integral part of decision-making. We are aware of the amount of time and effort this kind of activity could demand, particularly when the involvement is government-wide. But the challenge is compelling. We will mobilize all our resources to help in this new venture.

Fortunately, thanks to Mr. Gerry Phillips, the Council now has a full complement of sixty members. Collectively, members of the Council constitute a formidable resource since they keep in close touch with communities in all regions of Ontario. They are also conscious of and well-informed about, the complexity of multiculturalism. We realize, of course, that the building of a society where the spirit of multiculturalism prevails in the heart of the people and in every sphere of human activity is a task which has no precedence in the history of humankind. We know, therefore, that progress at this stage is realistically measured not so much by resounding evidence of success, but rather by our will to act and by genuine steps taken. In this respect, we find comfort and encouragement in the fact that a

momentum to implement the New Strategy is now building across the government.

Laterally, the Council is busy establishing cooperative programs and joint-workgroups with sister agencies and public, as well as private, institutions. Such activities open up effective opportunities for information-sharing, and for the Council to make available its resources and expertise to serve the people and institutions that have become aware of the multicultural vision and that need assistance in their efforts to transform a concept into a working reality. We are thrilled by the number and quality of such contacts. They involve members of the Council working together with many sectors of society in policy-making, as well as in the design of programs intended to generate effective change.

Thus, as we celebrate the first anniversary of the announcement of the New Strategy on Multiculturalism, we are pleased and encouraged with the promise of exciting things to come — the responsibilities and hard work, as well as the rewards of emerging actions that so many Ontarians have asked and worked for during the past two decades.

As time goes on, the concept of multiculturalism and its far-reaching vision will become clearer and accepted in the minds and hearts of all Ontarians. Personally, I see a proactive government functioning with an understanding that it is time that we stop dreaming of what we might become and, instead, become what we dream.

ÉDITORIAL

Au cours de l'exercice 1988-1989, le Conseil consultatif sur les relations civiques et multiculturelles de l'Ontario a pour objectif principal d'aider le gouvernement à mettre en oeuvre sa nouvelle stratégie de multiculturalisme. Il importe de reconnaître que cette nouvelle stratégie est le fruit de consultations menées à l'échelle de la province et de sérieuses délibérations sur les questions touchant le multiculturalisme et la société. Elle reflète les besoins et les aspirations des Ontariens, qui ainsi font le point sur la situation actuelle et se donnent des orientations pour l'avenir. Pour ces raisons, notre conseil a donné son aval à l'esprit de la nouvelle stratégie et à la vision qui la sous-tend.

Au seuil du présent exercice, nous avons tenu notre réunion plénière à North Bay. Nous nous sommes consacrés entièrement aux questions ayant trait au multiculturalisme et, comme nous nous trouvions à la "porte du Nord", nous avons en outre tenu à ce que les membres du Conseil se familiarisent avec la diversité de notre vaste province et nous avons voulu nous faire connaître dans la collectivité locale. Cela nous a également donné une occasion exceptionnelle d'échanger des points de vue et des impressions et de discuter de questions importantes. Cette réunion a permis au Conseil de présenter sept recommandations au gouvernement, lui demandant instamment de concrétiser dans une loi l'esprit et les principes du multiculturalisme et de mieux sensibiliser la population à l'aide d'une vigoureuse campagne de publicité et d'éducation. Ce n'est que lorsque la population canadienne comprendra véritablement le multiculturalisme et le reconnaître, estimons-nous, que nous pourrions espérer une société où prévaudront la diversité, l'égalité, la justice et la prospérité. Nos recommandations ont été transmises au ministre des Affaires civiques, l'honorable Gerry Phillips, qui les a accueillies

favorablement, et nous procédons actuellement à la formation de groupes de travail qui s'occuperont de leur mise en oeuvre.

En ce qui concerne les opérations, des communications ont été établies avec les ministres qui ont annoncé des politiques et des programmes visant à promouvoir le multiculturalisme. Leur réaction a été positive, enthousiaste et constructive dans la majorité des cas. C'est pourquoi nous commençons à mettre sur pied des groupes de travail conjoints, formés de membres du Conseil et de représentants des ministères, aux fins de mettre l'information en commun et de veiller à ce que le processus décisionnel tienne compte de l'avis du Conseil. Nous savons que ce processus pourrait exiger beaucoup de temps et une énergie considérable, surtout parce qu'il s'agit d'un engagement touchant le gouvernement dans son ensemble. Mais c'est là un défi que nous ne pouvons refuser et nous comptons mobiliser toutes nos ressources pour assurer le succès de l'entreprise.

Heureusement, grâce à M. Phillips, l'effectif du Conseil est maintenant au complet. Collectivement, ses soixante membres représentent une ressource extraordinaire, car ils sont en contact étroit avec des collectivités de toutes les régions de la province. Et ils comprennent très bien le caractère complexe du multiculturalisme. Bien entendu, nous sommes conscients du fait que l'édification d'une société où l'esprit du multiculturalisme prévaut dans le coeur des gens et dans toutes les sphères de l'activité humaine constitue une tâche sans précédent dans l'histoire de l'humanité. Et, par conséquent, nous savons qu'à ce moment-ci les progrès accomplis ne peuvent se mesurer d'une façon réaliste tant par des preuves éclatantes de succès, mais bien à notre volonté d'agir et aux mesures véritables prises en ce sens. À cet égard, il est encourageant et réconfortant pour nous de constater le mouvement entrepris à l'échelle

du gouvernement pour mettre en oeuvre la nouvelle stratégie.

Par ailleurs, le Conseil s'occupe de la création de programmes coopératifs et de groupes de travail conjoints avec des organismes apparentés, ainsi qu'avec des établissements publics et privés. Ce genre d'activités ouvre la porte à certaines possibilités réelles pour le partage de l'information, et il permet au Conseil de mettre ses ressources et son savoir-faire à la disposition de personnes et d'établissements qui ont pris conscience de la vision multiculturelle et qui ont besoin d'aide pour transformer cette notion en une réalité pratique. Nous sommes ravis du nombre et de la qualité des contacts qui ont été établis et grâce auxquels des membres du Conseil oeuvrent conjointement avec plusieurs secteurs de la société à l'élaboration de politiques et de programmes visant à apporter des changements réels.

C'est pourquoi nous sommes heureux de célébrer le premier anniversaire de l'annonce de la nouvelle stratégie de multiculturalisme, et nous sommes encouragés par tout ce que l'avenir nous réserve — les responsabilités et le travail ardu autant que les gratifications qui découleront des mesures que tant d'Ontariens ont demandées et suscitées ces vingt dernières années.

Avec le temps, la notion de multiculturalisme et son caractère visionnaire seront plus clairs et mieux acceptés par tous les Ontariens. Quant à moi, je vois un gouvernement qui agit et qui comprend qu'il est temps de cesser de rêver à ce que nous pourrions être et de commencer à devenir ce dont nous rêvons.

MINISTER'S LETTER

As Minister of Citizenship and Minister Responsible for Multiculturalism, I welcome this opportunity to share some of my views with readers of *Multicultural Ontario*.

Since I was sworn in as minister in September 1987, much has happened in the field of multiculturalism — within my ministry and within the community I serve.

It was a little over one year ago that the Ontario government, after extensive consultation with cultural communities, proclaimed its multiculturalism strategy.

Today, we are beginning to see the results of our dialogue. In the strategy itself, we are completing the first year of programs which reflect the development of a unique and flourishing partnership between government policy makers and community groups such as the Advisory Council on Multiculturalism and Citizenship.

The initiatives which we have undertaken as a result of the strategy are important. I will outline some of them later on in the article.

Of greater importance, however, is the change in attitude towards multiculturalism. I see it when I attend cabinet meetings and I see it when I go out to meet community groups across the province.

Organizations such as the Advisory Council can take much of



Minister Gerry Phillips addresses Council and community representatives at North Bay City Hall

the credit for the change. It is your work at the community level which has shown us that in the 1980s, multiculturalism is everyone's concern.

Our nation and our province have always been culturally and racially diverse. The mosaic, rather than the melting pot, has been one of our most enduring symbols.

But although, we have always been, in fact, a multicultural society, our social and political institutions did not always reflect that.

In the past, multiculturalism was not thought of as a fact of life for Canadians. It was something that concerned only the so-called "minorities" or "ethnics". The so-called "mainstream" population was not directly affected.

This is what community activists such as Bromley Armstrong decry as the "us and them" approach to cultural and racial differences. It suggests that while we may call ourselves a mosaic, that in the past, to be really successful, one had to conform to a social norm based on our historic British and French ties.

Many of you have experienced first hand some variations of the "us and them" theme. Questions such as:

"Excuse me but what is the Canadian form of your name?" or "What nationality are you?" even though your family arrived in Canada generations ago.

I am not suggesting that the "us and them" approach is dead and buried. What I am saying is that the polarized thinking associated with this attitude has become less and less common. In its place a new model is emerging . . . one based on mutual respect.

The process that led up to the development of our multiculturalism strategy and the programs being developed under it, reflect this new reality and respect.

The point is this: In our multicultural society we are all part of the mainstream. It is a mainstream strengthened and enriched by the diversity of cultures and races that make up our population. This reality should be reflected in the curriculum taught in our schools as well as in our hiring practices and social services.

Any true partnership assumes two or more equally contributing individuals or groups. But to contribute, each must be given equal opportunity to participate.

The Multicultural Strategy is about achieving equality for everyone regardless of culture of origin or race. It is everyone contributing and benefitting from all Ontario has to offer — economically, socially and politically.

That is why in addition to playing a lead role in implementing the Multiculturalism Strategy, I am also the minister responsible for Race Relations and the Human Rights Commission. The mandate of the Ministry of Citizenship has been broadened to reflect a more global view of citizenship. The goal we share is to achieve full participation and responsible citizenship for all Ontarians.

Through our strategy, we in government will ensure that legislation, policies, programs and appointments in all ministries are true to the spirit of partnership and equality that is now emerging. We are implementing a five-year action plan to ensure that programs operated or funded by the province are accessible.

My ministry is spearheading this effort by maintaining a close working relationship with all ministries. The ministry is co-ordinating the government-wide implementation of the strategy, monitoring the progress and keeping cabinet apprised of the results.

As an example of how this co-operation among ministries can lead to better services for our cultural communities, we in Citizenship worked closely with the Ministry of Health on the establishment of the Advisory Committee on Multicultural Health. It reports directly to the minister, my colleague the Honourable Elinor Caplan.

Employment equity is an important part of our government's overall commitment to foster equal access for different cultural and racial groups. In the public service, we have expanded the employment equity program, which previously applied only to women, to four new target groups — visible minorities, disabled persons, Francophones and

native people. We intend to increase the representation of these groups in the public service as a whole and especially in the executive ranks and in senior management.

Many of you were involved in the discussions leading up to the strategy. As we look back over our first year, I think we can take some pride in the progress which has been made.

We in the Ministry of Citizenship, for example, established a task force to review certification requirements for entering professions and trades such as medicine, engineering, welding and masonry.

The task force will make recommendations to remove or modify those certification requirements which cannot be justified as necessary to protect the public.

The task force on access to the professions and trades is only one example of the important progress we made during the year.

But this is not the time for complacency. Year one got us out of the starting gate. Now we are into year two and many new initiatives are already underway.

For example, my ministry is running a two-year public awareness program. Our goal is to make sure that the public understands the principles and objectives of the Multiculturalism Strategy. We know that there is a great deal of support for it and that people want to see the results of the strategy in action.

In other ministries:

- The Ministry of Housing will provide interpreter services through community-based groups for use in one-on-one consultations between rent review staff and clients whose first language is neither French nor English.

- The Ministry of Education, which is completing its analysis of responses to the report of the Provincial Advisory Committee on Race Relations, has appointed Dr. Mavis Burke as special advisor on race relations to the deputy minister. She will assume the lead in responding to community input on the report.

- As part of the government's ongoing commitment to employment equity in the Ontario Public Service, seven ministries are planning staff training activities in conjunction with The Managing Diversity Program of the Human Resources Secretariat. The secretariat will also organize a managing diversity symposium for executives in the Ontario Public Service.

I believe that these initiatives and the many others being implemented across government, build on the firm foundation we laid when we first developed the strategy. With this excellent structure in place, we can look forward to many more dynamic programs in the years ahead.

For our society, multiculturalism is a fact and a challenge. The fact is that we are diverse. The challenge is to ensure that our society provides each of us with the opportunity to be responsible citizens who participate fully in the economic, social and political life of this province.

Government must and is responding to the diversity of cultures and races within our province, and so is the community. I commend members of the advisory council for their important work.

But more needs to be done. With your help, I believe that we can be a society with equal opportunity for all.

Crucial to this effort is the strong partnership that has developed between government and our cultural communities. It was this partnership that helped create our visionary multiculturalism strategy. It is this partnership that will make that vision a reality in the years to come.

Message du ministre

En ma qualité de ministre des Affaires civiques et ministre délégué au Multiculturalisme, je suis heureux d'avoir l'occasion de partager certaines de mes vues avec les lecteurs du bulletin *Multicultural Ontario*.

Depuis que j'ai été assermenté, en septembre 1987, il s'est passé beaucoup de choses dans le domaine du multiculturalisme — tant au sein du ministère que dans la collectivité que nous desservons.

Il y a un peu plus d'un an, après avoir mené des consultations étendues auprès des communautés culturelles, le gouvernement de l'Ontario a proclamé sa stratégie de multiculturalisme.

Aujourd'hui, nous commençons à voir les résultats de notre dialogue. Dans le cadre de la stratégie en tant que telle, nous terminons la première année de mise en œuvre de programmes qui reflètent l'avènement d'une collaboration exceptionnelle et florissante entre les responsables des politiques au sein du gouvernement et des groupes communautaires comme le Conseil consultatif des relations civiques et multiculturelles.

Les initiatives que nous avons mises de l'avant dans le cadre de la stratégie sont importantes, et je vais d'ailleurs en décrire brièvement quelques-unes plus loin.

Ce qui est encore plus important, à mon avis, c'est la modification des attitudes à l'égard du multiculturalisme. C'est une évolution que je constate lorsque j'assiste aux réunions du Conseil des ministres et aussi lorsque je rencontre des groupes communautaires dans toutes les régions de la province.

Une grande part du mérite revient à des organismes comme le Conseil consultatif. En effet, c'est le travail que vous effectuez dans la collectivité qui nous a démontré que, dans les années 1980, le multiculturalisme est l'affaire de tous.

Notre nation et notre province ont toujours présenté une certaine diversité culturelle et raciale. La mosaïque, plutôt que le creuset, demeure l'un de nos symboles culturels les plus durables.

Cependant, si notre société a toujours été, en fait, une société multiculturelle, nous ne pouvons en dire autant de nos institutions politiques et sociales.

Dans le passé, le multiculturalisme ne constituait pas une réalité pour les Canadiens. C'était un concept réservé aux "minorités" ou "groupes ethniques", qui ne concernait pas la population canadienne dans son ensemble.

Certains activistes communautaires, notamment Bromley Armstrong, ont critiqué cette façon de voir, la baptisant l'approche du "nous et eux" à l'égard des différences culturelles et raciales. En d'autres termes, même si nous nous percevons comme une mosaïque, il n'en demeure pas moins qu'auparavant, quiconque tenait vraiment à réussir devait se conformer à une norme sociale qui tire son origine de nos racines historiques britanniques et françaises.

Beaucoup d'entre vous ont sans doute connu diverses variantes de cette approche. Peut-être vous a-t-on déjà demandé : "Excusez-moi mais quelle est la forme canadienne de votre nom?", ou encore "Quelle est votre nationalité?" et ce, en dépit du fait que votre famille soit installée au Canada depuis plusieurs générations.

Je ne veux aucunement laisser entendre que l'approche du "nous et eux" n'existe plus. Je dis plutôt que l'on trouve de moins en moins fréquemment ce genre de vision polarisée. C'est plutôt un nouveau modèle, fondé sur le respect mutuel, qui se fait jour.

Le processus qui a mené à l'élaboration de notre stratégie de multiculturalisme, et aux programmes auxquels elle donne naissance, reflète bien cette nouvelle réalité et ce respect.

Le point essentiel, c'est que nous vivons dans une société multiculturelle dont nous faisons tous partie au même titre. Cette société est raffermie et enrichie par la diversité des cultures et des races dont notre population est constituée. Et cela devrait se voir dans les programmes d'études de nos écoles, ainsi que dans nos méthodes d'embauche et dans nos services sociaux.

Toute collaboration véritable suppose une contribution égale d'autant de personnes ou groupes qu'il en existe. Pour ce faire, cependant, chaque personne ou groupe doit avoir des possibilités égales de participer.

La stratégie de multiculturalisme vise l'égalité de tous, quelles que soient la culture d'origine ou la race. Elle entend favoriser la contribution de tous et permettre à tous de tirer parti de tout ce que l'Ontario a à offrir — sur les plans économique, social et politique.

C'est pourquoi, en plus du rôle directeur que je joue dans la mise en œuvre de la stratégie de multiculturalisme, je suis ministre délégué aux Relations interraciales et à la Commission ontarienne des droits de la personne. Le mandat du ministère des Affaires civiques a été élargi pour tenir compte d'une vision plus globale des affaires civiques. Notre objectif commun est la participation responsable et à part entière de tous les Ontariens à la vie de la province.

Par le biais de notre stratégie, nous tous, au sein du gouvernement, veillerons à ce que les mesures législatives, les politiques, les programmes et les nominations dans

tous les ministères respectent l'esprit de collaboration et d'égalité qui se fait jour. Nous sommes à mettre en oeuvre un plan d'action quinquennal, qui aura pour objet de veiller à ce que les programmes administrés ou subventionnés par le gouvernement provincial soient accessibles.

Mon ministère dirige ces efforts en entretenant d'étroites relations avec tous les ministères. Il coordonne la mise en oeuvre, à l'échelle du gouvernement, de la stratégie, il en surveille la progression et il informe le Conseil des ministres des résultats obtenus.

Laissez-moi vous donner un exemple de la manière dont une telle collaboration entre ministères peut entraîner de meilleurs services pour nos communautés culturelles. Au ministère des Affaires civiques, nous avons collaboré étroitement avec le ministère de la Santé à la mise sur pied d'un comité consultatif multiculturel des services de santé, qui relève directement de la ministre, ma collègue, l'honorable Elinor Caplan.

L'équité d'emploi est un élément important de l'engagement global que le gouvernement a pris en vue de favoriser l'égalité d'accès pour les différents groupes culturels et raciaux. Nous avons élargi le programme d'équité d'emploi de la fonction publique, qui auparavant n'était destiné qu'aux femmes. Ce programme vise désormais quatre groupes cibles supplémentaires — à savoir les minorités visibles, les personnes handicapées, les francophones et les autochtones. Nous avons l'intention d'accroître la représentation de ces groupes dans toute la fonction publique, et en particulier parmi les cadres supérieurs.

Beaucoup d'entre vous ont participé aux discussions qui ont mené à l'élaboration de la stratégie. Aujourd'hui, alors que nous passons en revue notre première année, je crois que nous pouvons être fiers des progrès qui ont été accomplis.

Pour notre part, au ministère des Affaires civiques, nous avons mis sur pied un groupe d'étude qui a pour

mandat de revoir les conditions requises pour obtenir un agrément ou un certificat de compétences permettant de pratiquer certains métiers et professions comme la médecine, l'ingénierie, le soudage et la maçonnerie.

Le groupe d'étude présentera des recommandations visant l'élimination ou la modification des exigences qui ne peuvent être considérées comme nécessaires pour protéger la population.

La mise sur pied du groupe d'étude sur l'accès aux professions et aux métiers n'est qu'un exemple des progrès considérables qui ont été accomplis pendant l'année.

Mais ce n'est pas le moment de nous reposer sur nos lauriers. La première année nous a permis de prendre un bon départ; nous abordons maintenant la deuxième année et plusieurs nouvelles initiatives sont déjà entamées.

Par exemple, mon ministère a entrepris un programme de sensibilisation d'une durée de deux ans, qui a pour but de mieux faire comprendre à la population les principes et objectifs de la stratégie de multiculturalisme. Nous savons qu'il y a beaucoup d'appui pour cette stratégie et que les gens veulent voir les résultats des mesures adoptées.

Voici quelques initiatives prises par d'autres ministères :

- Le ministère du Logement fournira, par l'intermédiaire de groupes communautaires, des services d'interprétation qui permettront de tenir des consultations individuelles entre le personnel des services de révision des loyers et les clients dont la langue maternelle n'est ni l'anglais ni le français.

- Le ministère de l'Éducation, qui est en train de finir d'analyser les réactions au rapport du Comité consultatif provincial sur les relations raciales, a nommé M^{me} Mavis Burke conseillère spéciale du sous-ministre en matière de relations raciales. M^{me} Burke jouera le rôle de chef de file dans l'élaboration de mesures visant à donner suite à l'apport de la collectivité à ce rapport.

- Dans le cadre de l'obligation permanente du gouvernement à l'égard de l'équité d'emploi dans la fonction publique de l'Ontario, sept ministères planifient actuellement des activités de formation pour leur personnel, conjointement avec le programme de gestion de la diversité du Secrétariat des ressources humaines. Le Secrétariat compte également organiser un symposium sur la gestion de la diversité à l'intention des cadres supérieurs de la fonction publique de l'Ontario.

Je suis persuadé que ces initiatives, et les nombreuses autres qui sont mises en oeuvre à l'échelle du gouvernement, pourront s'édifier sur les fondations solides que nous avons jetées lors de l'élaboration initiale de la stratégie. Maintenant que cette structure est bien en place, nous pouvons envisager bon nombre d'autres programmes dynamiques pour les années à venir.

Pour notre société, le multiculturalisme est aussi bien un fait qu'un défi : c'est un fait que notre population est diverse, et le défi, c'est de veiller à ce que notre société permette à chacun d'entre nous d'être des citoyens responsables, qui participent pleinement à la vie économique, sociale et politique de la province.

Le gouvernement doit agir en raison de la diversité culturelle et raciale de notre province, et il le fait. De son côté, la collectivité fait de même. Je tiens d'ailleurs à féliciter les membres du Conseil consultatif de l'important travail qu'ils accomplissent.

Mais il reste cependant beaucoup à faire, et je suis persuadé qu'avec votre aide, nous parviendrons à édifier une société où régnera l'égalité des chances pour tous.

La collaboration solide qui s'est instaurée entre le gouvernement et nos communautés culturelles est cruciale à cet égard. C'est cette collaboration qui nous a aidés à élaborer notre stratégie de multiculturalisme, et c'est elle qui nous aidera à concrétiser notre vision dans les années à venir.

ON THE ROAD AGAIN — FOR MULTICULTURALISM

Willie Nelson's popular hit, "On the Road Again" could be the official theme song of Dr. Shiu Loon Kong, the Ontario Advisory Council on Multiculturalism and Citizenship's well-travelled president.

Scarcely had Dr. Kong concluded the very successful council meeting in North Bay at the end of March, when he and Executive Co-ordinator Henry McErlean packed their bags and were off for a visit to Eastern Ontario for the annual Pembroke Multicultural Festival on May 27. They joined special guests, Gerry Phillips, the Minister of Citizenship, his colleague, the Hon. Sean Conway, and Deputy Mayor Zolo Demeter.

In addition to the merriment and Festival Parade, (rumours claim Dr. Kong was the hit of the float), council Vice President and Eastern convenor, Mrs. Mary Amyotte and her committee had arranged for Dr. Kong and Henry McErlean to once again meet the leaders of Pembroke's multi-ethnic community to discuss co-operative action in the support of multiculturalism.

The president chaired a series of important workshops with all regional committees during June. Early in the month he met with Central B and Central A and established an agenda with them that was used in meetings with the



Full Council gather prior to departure from North Bay

other regional committees. These workshops reviewed and examined the role of council, its mandate and structure and the responsibilities of individual members.

In all workshops, Dr. Kong shared the activities and future direction of council. He stressed that council was established to help shape policy. To achieve this goal he said council members must be prepared to help bridge the gap between the government and the community. The feedback by council members should be ethnospecific and culturally sensitive.

Later in the month, Dr. Kong revisited Eastern Ontario at the invitation of the Army, Navy and Air Force Veterans in Canada (Ontario Command) to address approximately 120 students who were in a leadership training program in Belleville, Ontario.

After his speech, Dr. Kong answered many thoughtful and provocative questions about multiculturalism and the objectives of council from the students who ranged in age from 15 to 18 years. It was a stimulating day at Belleville's Sir James Whitney School for the president.

Dr. Kong and Henry then drove to Pembroke to meet with Mary Amyotte who had arranged another meeting with community leaders. A wide range of subjects were discussed including a proposed awards ceremony being established to recognize members of Pembroke's multicultural community.

Following the meeting with civic leaders, the Eastern Region held a meeting-workshop similar to those held previously with Central A and Central B.

Near the end of June, Dr. Kong attended a workshop at a combined meeting of the Southwestern and Northern Regions.

He then packed his bags and flew to Ottawa to attend a Canada Day Celebration where he and several others were presented with citations honouring their significant contribution to citizenship, by Lucien Bouchard, the new Secretary of State.

The lyrics of Willie's hit best sum up the President's commitment to multiculturalism . . . "I just can't wait to get back on the road again."

FULL COUNCIL MEETING IN NORTH BAY — MARCH 24, 25 AND 26



Council and community representatives in North Bay



Council members (left to right)
Tony Valente,
Sarkis Assadourian,
Ivan Boyko,
Alicia Diaz, Lucia Cardoso,
Vlad Handera,
Chris Hatzigiannis,
and Royce Fiacconi
enroute

The President's desire to have the 1988 Spring council meeting held in North Bay during the unpredictable month of March was a bold and very calculated gamble on his part. By having the conference in the North, Dr. Kong was determined to build upon the success of the previous Ottawa council meeting and, at the same time, to have council members experience some of challenges that constantly face our Northern members when they travel on council business.

The risk was worth it and the gamble to hold the meeting in North Bay paid off handsomely!

Fortunately, the weather was ideal — sunny and bright, duplicating the warm and friendly mood created by our on-site member Louise Landriault and her hardworking committee. They cheerfully provided non-stop Northern hospitality at its finest.

Mayor Stan Lawlor, several elected officials and representatives from North Bay's ethnocultural communities, welcomed Dr. Kong, Minister of Citizenship Gerry Phillips and council members to a delightful civic-sponsored reception at City Hall on the evening of March 24.

In his remarks at the reception, Dr. Kong said the diversity of the backgrounds of Ontario's population helps make this province a unique place to live and to work. By working together, he said, the different ethnic groups can help "build a society that is just, open and prosperous".

Mr. Phillips told the gathering that the council mandate is to examine multicultural concerns and to report on these to the provincial cabinet, for further action.

"The Gateway to the North Swings Open Wide for the Ontario Advisory Council on Citizenship and Multiculturalism".



From left: Council member Madeline Ziniak, Mayor Stan Lawlor, President Shiu Kong, and Minister Gerry Phillips discuss the needs of the North.

The next day, council got down to serious business. In clear detail Mr. Phillips outlined how his new ministry was to bring about change and how it would implement the recommendations of the previously announced Multicultural Strategy for Ontario. The Minister asked for and received input from council members in a frank question-and-answer period.

After the minister's comments, the President reviewed the seven recommendations that the executive had proposed for council's consideration. Since the theme of the full council meeting was "Towards

the Implementation of the New Strategy on Multiculturalism", the recommendations focussed on setting up effective policies and programs to both complement and to implement the principles and spirit of multiculturalism.

All seven recommendations were debated thoroughly. All were passed unanimously!

Mr. Phillips was the key note speaker at the luncheon and continued to articulate his concepts and directions toward a stronger sense of multicultural reality in Ontario.

Regional committee meetings

were conducted during the afternoon.

That evening, Louise spun her magic again at a delightful dinner meeting in the Pinewood Park Motor Inn. The dinner was also the setting for an address by Dr. Robert Surtees, a professor at Nipissing University College, who specializes in the area of native studies. Dr. Surtees, co-author of "Atlas of Great Lakes History" has highlighted the "limited identities" in Canadian history, and the importance of recognizing all cultures involved, commencing with the Native people.



Left to right: Council member James Antaloczy, Mayor Stan Lawlor, Vice-president Mary Amyotte and Executive

Coordinator Henry McErlean entertaining Council

After the formal session concluded, Mayor Stan Lawlor and Hamilton council member James Antaloczy starred in an impromptu sing-a-long that capped-off a pleasant and most informative evening.

Friday had been a long but extremely rewarding day for all council members.

After a bus tour of various North Bay sites including its art gallery, theatre and air force base, council reconvened on Saturday to further discuss the implications of its recommendations and to explore regional issues and concerns.

The keynote speaker at Saturday's luncheon was Dr. Glenda Simms, a Jamaican-born educator, who for 22 years worked with native children in the North. In her passionate remarks she said "multiculturalism in Ontario will have failed if Canada's native people are not

included in the collective thrust towards justice for all."

Following the speech, Dr. Kong thanked all council members for having participated in the successful deliberations and he especially thanked Louise for organizing such a memorable meeting of council.

In his concluding remarks he said, "I have spent 60 per cent of my life in Canada but in the depth of my own heart I always question — Am I a Canadian"? According to him, the efforts of the Advisory Council on Multiculturalism and Citizenship through such meetings as the one in North Bay may mean "our own children do not have to answer the same questions and do not have to bear the same doubts."

While the council didn't face any snowstorms in its first Northern meeting, it did bask in the warmth of good friendship, good dialogue, and a good sense of accomplishment.

Dr. Kong's gamble paid off handsomely. North Bay, we'll come back soon.

OUR APOLOGY

Owing to the use of an incorrect source, we regret not having given Mr. Asif A. Khan an accurate identification as a Pakistani-Canadian in the last issue of this magazine. We apologize for any embarrassment this mistake may have caused.

NEW APPOINTMENTS TO COUNCIL

The size and structure of the Ontario Advisory Council on Multiculturalism and Citizenship (OACMC) is changing to keep up with the higher profile role it is playing in the province. Professor Phil Alexander, Convenor of the Southwestern Regional Committee, and Mary Amyotte, Convenor of the Eastern Regional Committee, have been reappointed to Council as vice-presidents in addition to their roles as convenors, and five new members have been appointed, filling the sixty-member slate for the first time in Council's history.

Together with the other two vice-presidents, Elvira d'Ambrosio and Mila Velshi, Professor Alexander and Mrs. Amyotte will carry out specific assignments on behalf of President Shiu Loon Kong and the OACMC. Both new vice-presidents are extremely active members of Council and have contributed much time and effort to the development and implementation of Council's activities.

Professor Alexander has been on Council since December 1984. He is currently Head of the Electrical Engineering Department of the University of Windsor, where he has been teaching since 1964. He has served as a member of the Advisory Committee on Race Relations of the Windsor Board of Education, member of the Bi-Centennial Black Heritage Celebration Committee, vice-president and founding member of the North American Black History Museum in Amherstberg, vice-president of the Windsor Black Coalition, founding president of the Windsor Chapter of the National Black Coalition of Canada, and other community and professional associations.

Mrs. Amyotte has been on Council since February 1983. She is a retired lecturer from Trent University's Chemistry Department and an extremely involved community activist. She has served as director on many boards, including the Ontario Separate School Trustee Association and the Ontario School Trustees Council. She was the first woman elected president of the Canadian Catholic School Trustee Association and has served on the Board of Governors at OISE. Mrs. Amyotte has received many awards for her contributions. The Papal Medal was granted to her by Pope John Paul II in recognition of her outstanding work on behalf of Catholic Education at the local, provincial, and national levels.

The new appointees to Council are the following:

- Mr. Alfred Abouchar is Executive Secretary of the Ministry of Education's Council for Franco-Ontarian Education. His many qualifications make him an educator, a scientist, and an administrator. Being a French-speaking Canadian of Lebanese origin, Mr. Abouchar represents another dimension of multiculturalism — the situation of being Francophone and Ethnocultural. He is the founder of Association multiculturelle Francophone d'l'Ontario.
- Ms. Nina Chahal is Multicultural Consultant to the Frontenac County Board of Education and a life skills coach by training and experience. She is of East Indian origin and gives workshops to teachers on race-related issues. Ms. Chahal said she was "honoured" to be appointed to Council.
- Mrs. Livia Hachkowski owns and manages a hotel in North Bay, Ontario. She moved there in 1964 from the Ukraine and knows firsthand the traumas of immigrating to areas where there are no fellow countrymen to ease the transition. Mrs. Hachkowski feels this is what she can contribute to Council — an understanding of the problems of new Ontarians.
- Ms. Katherine Jack is now the only Native Canadian member on Council. She was chief of the Ojibways of Onegaming Band in 1986 and has held various positions including Economic Development Officer, Program Manager, and Band Administrator. She has served on the board of the Ontario Native Women's Association, the Ontario Native Council on Justice, and the Native Liquor Offender Program among others.
- Dr. Francis B. Sam is a practicing Obstetrician and Gynaecologist in Toronto. He was born and raised in Accra, Ghana and moved to Canada in the 1960s. Dr. Sam said he would like to help in bridging the gap between ethnic minorities and see them "climb the decision-making ladder" in the province and in the country.

ONTARIO PROVINCIAL INTERFAITH COMMITTEE ON CHAPLAINCY

(O.P.I.F.C.C.) — an overview by O.A.C.M.C.'s representative — M.L. Amyotte

Background

Ontario is fortunate that the various faith communities have developed a relationship that commits them to work together to provide pastoral care. This interfaith relationship is complemented by the long historical precedent for partnership between government and religious communities in providing a range of services and opportunities for consultation in order to serve the needs of people of their province. The O.P.I.F.C.C. is one expression of that partnership.

Role and Responsibilities of the O.P.I.F.C.C.

The mission of the O.P.I.F.C.C. is to be the overall co-ordinating mechanism by which the wide variety of churches and faith communities of Ontario focus their willingness and commitment to a ministry of presence and pastoral care through chaplaincy services within provincially operated and funded institutions. The Interfaith Committee sets standards, policies and procedures for the assessment, screening, training and employment of competent chaplains. They also ensure the exercise of "religious rights and freedoms" by those within these provincially funded facilities.

Strategies towards affirming an Interfaith Program in Ontario

O.P.I.F.C.C. seeks to establish contact with as many faith communities in Ontario as possible, to encourage these faith groups to participate in spiritual ministry to institutionalized people.

O.P.I.F.C.C. also seeks to creatively raise the awareness of the religious groups, the Government, the institutions and their chaplaincy personnel to the fact that large segments of the population of the province adhere to no formal

religion or to religions other than Christian, and that the dichotomy Protestant/Catholic does no longer reflect the spiritual and religious checkerboard of Ontario. And yet these large segments of the population have their own spiritual needs to be met.

It is important therefore that O.P.I.F.C.C. demonstrates an awareness of the pluralistic reality in the formulation of statements and policies if their chaplains are to serve people of a wide variety of spiritual orientation. Noting the linguistic and cultural differences, as well as differences in patterns of communication, O.P.I.F.C.C. believes that it is important that every faith group be given its own opportunity to clearly express in its own terms the religious requirements, goals and values, and type of spiritual assistance which it plans to make available. And even within each faith group O.P.I.F.C.C. seeks to be sensitive to the diversity of trends and denominations, each having their own history and religious traditions.

Conclusion

It is clear from the above that O.P.I.F.C.C.:

- holds overall provincial control and responsibility for delivery of chaplaincy services within provincially operated and funded institutions.
- is the agency which is empowered to set standards, determine policies and lay down procedures for the efficient and smooth discharge of its responsibilities.
- is accountable to both the Faith Groups and to the government for the proper discharge of its duties.



Stanley W. Frolick

Former President Stanley Frolick passes away

Former OACMC President Stanley W. Frolick, Q.C. died on 4 June after a long illness. He was 68.

Mr. Frolick was president of the Council from June 1985 to December 1986 when he resigned owing to his illness.

He was born in Hillcrest Alberta, to Ukrainian immigrant parents but lived and studied in the Ukraine with an uncle from 1932 until 1941, when he returned to Canada. In 1943 he served with the British Army, doing intelligence work in Europe. In 1957 he graduated from Osgoode Hall and practised law for the next 25 years until he encountered serious health problems.

Throughout his life, Mr. Frolick worked for the Ukrainian community both in Canada and elsewhere. He helped found the Ukrainian Echo, a community newspaper, and recently, the Chair of Ukrainian Studies of the University of Toronto. He served as National President of the Ukrainian Canadian Professional and Business Federation of Canada, President of the Canadian Institute of Ukrainian Studies Foundation and President of the Ontario Council, Ukrainian Canadian Committee among others.

Council's condolences have been conveyed to his family.

MAJOR LANGUAGE GROUPS IN ONTARIO

TABLE 1

TOP 10 MOTHER TONGUE GROUPS (NON-OFFICIAL) ONTARIO, 1986

Language	Number	%
Italian	289770	3.3
German	150145	1.7
Chinese	114970	1.3
Portuguese	108050	1.2
Polish	72995	0.8
Netherlandic	72750	0.8
Dutch	68410	
Flemish	4345	
Ukrainian	60960	0.7
Greek	58460	0.7
Indo-Iranian	58145	0.7
Persian	5510	
Hindi	8390	
Punjabi	17520	
Urdu	8130	
Bengali	1795	
Sinhalese	620	
Indo-Iranian n.i.e.	16180	
Croatian, Serbian & Slovenian	53990	0.6
Croatian	22115	
Serbian	7090	
Serbo-croatian	2100	
Slovenian	5210	
Yugoslavian n.i.e.	17475	
Total Single Responses	8721260	

SOURCE: Statistics Canada

From the 1986 Census, based on single response Italian is the language of 289,770 or 3.3% of Ontario's population. See Table 1 for detailed listing of the top ten language groups in Ontario.

In 1987, Ontario received over 84,000 immigrants, of which 38% spoke neither English nor French. Many of these new immigrants belonged to language groups to which large numbers of Ontarians already belong, such as Chinese, Portuguese and Polish (see table 1).

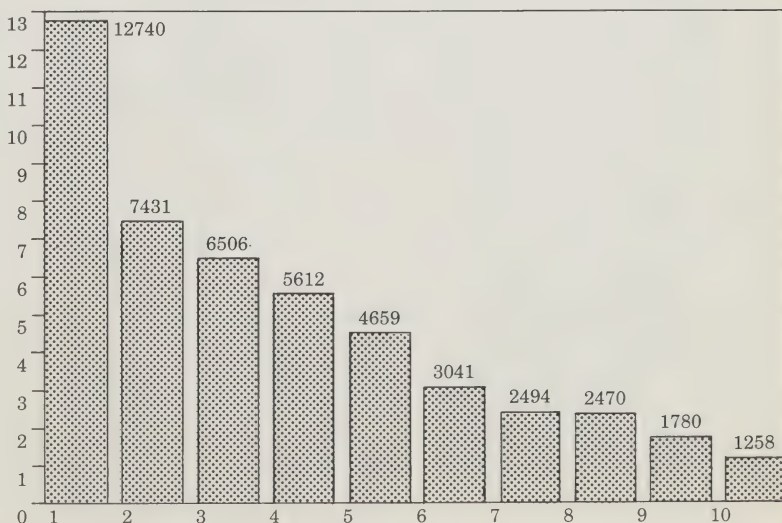
On the other hand, the influx of new immigrants to Ontario who speak Spanish, Tagalog (from the Philippines), or Arabic is contributing to increase groups that are not yet highly represented in the province. Diagram 2 illustrate the top ten languages of all the immigrants who entered Ontario in 1987.

For detailed statistics on Ontario's population, contact: Ethnocultural Data Information, Ministry of Citizenship, 5th Floor, 77 Bloor Street West, Toronto, Ontario M7A 2R9 — telephone (416) 965-5280.

DIAGRAM 2 (Thousands)

Top 10 Native Languages (Non-Official) of Immigrants to Ontario, 1987

- 1- Chinese
- 2- Indo-Iranian
- 3- Portuguese
- 4- Spanish
- 5- Polish
- 6- Tagalog
- 7- Tamil
- 8- Arabic
- 9- Vietnamese
- 10- German



Multicultural Ontario is happy to report that Kathleen Kevany and Ann Pennington, Master students from the Ontario Institute for Studies in Education (OISE) who undertook two outreach projects on health and education have successfully completed their tasks.

Over approximately three months, Kathleen studied Canadian programs for international students. Such programs are important considering that these students are an important link to the world, international economics, and peaceful relations. In past years if some of these students had not been given the opportunity to study in Canada their chances for success in life would have been greatly diminished; their hopes of furthering themselves would have been dashed. Many international students appreciate Canada because of their exposure to our multicultural environment.

Some of the issues raised by the report included acceptance or rejection of international students done without regard for short-term and long-term national interest. Requirements addressed include the provision of more and better information, increased assistance and resources to help students' academic pursuits. The report also stated that early contact from student services staff to ease international students through their transition period may require further attention and support.

To what extent Canadians are proactive in assisting international students is a core item addressed in the report.

Ann researched mental health needs of Toronto's multicultural population and services presently attempting to meet those needs.

A survey of available literature was conducted and issues addressed in the report include a significant lack of linguistically and culturally appropriate services presently available in Toronto for culturally diverse groups.

Barriers to the services system for members of diverse cultural groups still appear to pertain to lack of awareness, suspicion of the system, actual language and cultural barriers, mannerisms when presenting problems, lack of visibility of mental health services, communication and trust, and the limited resources within the system.

Hospital-based and community-based services have been examined and recommendations have been submitted in respect to linking, training, funding, information-sharing, policy development, family support, public awareness, and access to services.

Both Ann and Kathleen made presentations on their projects to the Council executive and arrangements have been made for necessary follow-up action.

Hard work, commitment to service, good fellowship reflect this enthusiasm of council members and staff towards making 1988/89 a very successful work year.

Within the past few months, President Shiu L. Kong, council members and staff have organized and participated in many community functions and conferences. Besides forums in Pembroke and Belleville, we also arranged various presentations to promote multiculturalism.

With the appointment of new members to Council, arrangements were made to orient them to Council business and fully acquaint them with this year's program of activities.

The organization of workshops to assist the participation and coordination of all members in Council's business and deliberations, has proved to be an interesting and rewarding challenge.

Among many business meetings worthy of mention is a meeting of OACMC with the Ontario Advisory Council on Senior Citizens and a review of "Attitudes towards Aging in a Multicultural Environment" at provincial/local community levels.

We continue to receive responses from provincial ministries concerning their multicultural initiatives and as required, we ensure Council's involvement and support.

OACMC's bi-monthly Newsletter continues to be the means by which members in all regions of Council are kept informed of our plans, activities and achievements.

Irrespective of our limited number of staff, the necessary temporary absence of some, and even unfavourable hot weather conditions, we have succeeded in ensuring that our business operations have not been affected.

COUNCIL'S EASTERN REGION

Geographically, the Eastern Region is east of Metropolitan Toronto. Its boundaries are roughly: Pembroke to the north, Kingston to the south, Ottawa to the east and Peterborough to the west. In the past year the Eastern Regional Committee has averaged six members, making it one of the smallest committees on the Ontario Advisory Council on Multiculturalism and Citizenship (OACMC).

Despite its size however, this committee is extremely active on Council. As almost every member is a first generation Canadian, they all know first hand the traumas of settling in a new country. Hence one of the priorities of the committee has been the study of newcomer services provided within the province. The committee met representatives of the Ottawa-Carleton Immigrant Service Organization to discuss the issues involved and they identified a long list of problems and potentials pertaining to newcomers and immigrant services.

One of the problems was that immigrants underutilized the services available to them because of a lack of communication/understanding. Another was that of overcoming illiteracy where necessary among newcomers and making current second language programs more effective. For example, it was found that the learning processes of clients and the diverse educational backgrounds are not taken into consideration. Also because a large number of immigrants are not fluent in the official languages of Canada, the 2-6 months of language training offered is insufficient in many cases due to language difficulties.

The committee also discovered that contract domestic and farm workers needed to be counselled on their rights; that educational programs such as English as a Second Language (ESL) were inadequate for the needs that exist; and that there is often a lack of

liaison services between government and community agencies.

Another area of interest to the region is the issue of intercultural sharing. It has focussed on three specific issues: exploration of intercultural networking; exchange of information on multicultural centres' planning and development; and assessment of potential for multicultural directories listing ethnocultural groups and services available in all regions of the province.

A third area of interest is the sensitization of mainstream agencies such as municipalities, school boards, and service clubs to multicultural policies and ethnocultural group needs. This objective is viewed as preventive of racism.

The Eastern region recently held an internal workshop on the Federal Multicultural Act and its continuing members hope they will be able to play a significant and meaningful role in the development of an Ontario Multicultural Act.

One of the main thrusts of the committee's work has been public awareness of the work of Council and government policies in the area of multiculturalism. Therefore, the region was responsible for the promotion and exposure of the OACMC and its operations by hosting the first Full Council meeting held outside Toronto in the past 15 years of the existence of Council. That meeting in Ottawa in September 1987 proved to be a breakthrough for Council and it set the pace for future meetings held around the province.

Since Ottawa, there have been a number of public forums in the East in Pembroke, Belleville, and Barry's Bay, where President Shiu Loon Kong and members of the Eastern Regional Committee have spoken about multiculturalism and its implications to community leaders. They also participated in the multicultural panel presentation to

teachers attending the principalship course at Queen's University in Kingston. By means of such forums, Council has been able to reach out into the communities — both ethnocultural and geographic.

In fact, it was this committee which first recommended that regular regional meetings should not be held in big cities such as Ottawa but in areas where Council has no representation, to increase the community's awareness of the OACMC. Plans are presently in progress to hold public forums in Belleville/Trenton, Brockville/Cornwall, and Kingston.

As an appropriate project to help celebrate the fortieth year of Citizenship in Canada, the Eastern region recommended the concept of a Young Citizen's Book to be provided to young Ontarians on or prior to their 18th birthday by a local official on a suitable occasion. This book would include contributions from some of Ontario's prominent citizens, a historical essay on provincial events in this century and a major article listing the rights, duties, and responsibilities of the new voters.

In addition to their work as a committee, members of the region participated on Ad Hoc Committees such as Education, Interfaith, Seniors and Youth until the Ad Hoc Committees were dismantled. In the past few months, they have served on the OACMC-Ministry of Citizenship Task Group, the Ministry of Education's Advisory Committee and its Cultural Heritage Committee and the Ontario Provincial Interfaith Committee on Chaplaincy.

The Eastern Regional Committee's activities have been many and diverse but the purpose of it all has been the promotion of multiculturalism and in this regard, the committee has more than outdone itself.

ONTARIO'S BLACK COMMUNITY

An initial question which arises in the context of the above title is: "Is there a distinct Black community, which we can identify in Ontario?"

Many of us are familiar with the fact that there are a number of countries in the world with largely Black populations that have contributed many people to Ontario during the past several decades. Each of these countries has cultural elements that are normally associated with their people, and which contribute to a sense of community for Ontarians of those origins.

Most of these groups are recognized as distinct cultural communities by other Ontarians. In some cases the cultural subtleties of similar countries are not always recognized. This results in some perceiving cultural groups as regionally-based. Some such identified regions are the Caribbean and Africa which are sometimes treated as units, although each is comprised of a number of distinct countries and cultures.

As in many other ethnocultural communities, there is some concern that over time, second, third and succeeding generations of Blacks may lose most of the unique aspects of their cultural heritage. Some elements of Ontario's Black population have been around for seven or eight generations. In fact a Black man, Mathieu de Costa travelled with Champlain's expedition to the Atlantic region in 1604-6. The experience of this community in having almost all cultural links with their originals — most notably language and religion — completely severed, represents an extreme situation in terms of a loss of heritage. Yet, even here, many Blacks feel a sense of community with all people who have their ultimate origin in Africa.

Furthermore, that same sense of community is shared by many Blacks from Africa and the Caribbean now living in Ontario.

The multicultural nature of the Black community in Canada is emphasized in the following summary-chronology of the sources of Black immigration over time:

- 1600's: — First recorded slaves came from Madagascar;
- 1700's: — Slaves brought to Canada West (now Ontario) from West Africa, the West Indies, and the United States;
 - Free Black Loyalists came from the United States;
 - Maroons were deported from Jamaica to Halifax, Nova Scotia;
- 1800's: — Refugee slaves from the United States and free Blacks from the United States and the Caribbean in many cases settled on farm land;
- 1900-1960: — Armed Forces Volunteers, farm and household workers came from the United States and the Caribbean;
 - Students came from Black Commonwealth countries;
- 1960-1970's: — Immigration, increasingly of professionals, from the Caribbean, United States, Britain, and Africa, came, largely to urban centres.

The North American human relations environment has developed some characteristic modes of interaction between readily identifiable groups and "an establishment" which was not fully accessible by them. One of the earliest groups of this type were Blacks. When Chinese came to Canada in significant numbers

during the building of the railroads, they comprised a similarly identifiable group outside the establishment.

The sense of community that such groups developed across a number of internal distinct cultures, is a forerunner of the sense of community that most of us want all Ontarians and all Canadians to share. This is part of the developing vision of a multicultural Ontario toward which we work.

The Black community in Ontario is wholly supportive of efforts to ensure that people of all distinct ethnocultural backgrounds are welcomed into full participation in the continuing development of the province. An example of specific action which is consistent with the spirit of the current implementation of the multicultural strategy is cooperation by the Black community in attempting to ensure that nominees to school boards' elected positions this fall more accurately reflect the multicultural community around us.

Returning to our original question, we can confidently state that there is a common spirit of community among Blacks in Ontario and it is actively participating in advancing multiculturalism on a number of fronts.

NOTE: Factual data for this article were drawn from Black studies: a resource guide for teachers — intermediate division, Ontario Ministry of Education, 1983.



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Ontario Advisory Council on
Multiculturalism and
Citizenship

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Multicultural Ontario



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EDITORIAL

With this issue of *Multicultural Ontario* we welcome the year 1989. I was in Korea and China during the holidays. One of the merits of travelling to other parts of the world is that one gains a different, more global perspective of understanding things back home. Over in Asia, people are keenly aware of Canada and enthusiastic about our pluralistic society. They see multiculturalism as the Canadian identity. They also recognize that a society confident enough to embrace differences between people and cultures reflects a high degree of maturity and stability and a free spirit. By contrast, Asians have witnessed how their near neighbour, Australia, has tried to implement multiculturalism during the last decade, only to allow racism to upsurge in ugly confrontation in the past year.

When I arrived back home, I became aware of our different set of concerns. Here in Ontario, the predominant public issues are Sunday shopping, school prayer, refugee claimants, race relations and policing methods. These are real-life issues that impinge on our values and beliefs, driving people to take sides and fostering divisiveness. It is important, however, that we recognize and confront these and similar issues arising from our open, free and pluralistic society. Only then can we apply reason, as well as values, to the process of gaining understanding and finding solutions.

As a public agency, the Ontario Advisory Council on Multiculturalism and Citizenship is on the front line of such controversies that occur in our society. As President of the Council, I often am called upon to pronounce simple judgements on complex issues that require more careful and lengthy deliberations than the public is usually willing to accept. Thus, as the public demand for



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answers to controversial social questions increases, it is important that all Ontarians understand the nature and function of the Ontario Advisory Council on Multiculturalism and Citizenship. It is equally important that we make a special effort to recognize the full meaning of Canadian multiculturalism, including its historical roots, its present status and its impact on our society and our future.

The Ontario Advisory Council on Multiculturalism and Citizenship is an arms-length public agency appointed by the Order-in-Council to advise the Government of Ontario on matters of multiculturalism. Its sixty members are appointed from across the province and represent the diversity of Ontario's regional and cultural communities. In this way, the Council reflects the needs, concerns and aspirations of all sectors of our population, and helps the government to formulate policies and programmes to serve people and shape the future. Two points are important for understanding the Council: 1) that its members collectively reflect the diversity of our communities in terms of geography, demography, economic status and cultural background, and 2) that its primary concern is public policy. While Council members live in specific communities and have individual interests, our primary concern is how to help make Ontario as a whole a free, just and humanitarian place in which to live and thrive. The Council is, of course, aware of, affected by and concerned with the plight and concerns of specific individuals and groups in our society as they meet the challenges of change and adjustment. However, because of the structure of our responsibilities and organization, we are not in any position to directly handle specific problems. Our main concern is to fundamentally address the root of such problems by seeking overall, proactive solutions.

Canadian multiculturalism is a social vision, a goal, and a set of

guiding principles that reflects, qualifies, and governs the Canadian way of life. It is rooted in history and develops out of the special characteristics of Canadian society and nationhood. Canada was founded on the principles of freedom, equality and diversity. At Confederation, our founding fathers affirmed the value of two cultures and two languages, and recognized the importance of all Canadians maintaining a strong link with their cultural heritages. A hundred years later, the Government of Canada in an attempt to delineate an identity and to plan for our future, appointed a Royal Commission on Bilingualism and Biculturalism in 1962 to conduct a broad and comprehensive inquiry into the essence, characteristics and driving forces of Canada as a nation. From 1962 to 1969, the Royal Commission conducted extensive studies across Canada that resulted in a detailed report to the Government of Canada. In one of the volumes, *Book IV, The Cultural Contributions of the other Ethnic Groups*, the Commissioners presented a comprehensive account of the very diverse backgrounds of immigrants, the patterns of their settlement in Canada, and the significant contributions they had made to our society. Two years after receiving this report, on October 8, 1971, the Honourable Pierre Elliott Trudeau, then Prime Minister, tabled the government's official response to the report in the House of Commons and received unanimous approval. The response stated that Canada would adopt a policy of multiculturalism within a bilingual framework, that while English and French were the nation's official languages, our society valued and accepted all cultures as important manifestations of Canadian culture. Thus Canadian multiculturalism was born.

In the last sixteen years, governments, public institutions and community organizations have worked persistently to put multiculturalism into practice.

Progress is, however, slow and protracted. This is because multiculturalism impinges on all aspects of our lives and institutions. Further, multiculturalism is a new vision and its transformation from an ideal into reality requires people to set aside their conventional assumptions and adapt to new realities. This complex task is evolving as it progresses. On the whole, we have made formidable progress. Canada is now recognized internationally as a country of multiculturalism.

A significant achievement in the long march toward multiculturalism was the announcement by the Ontario Government on June 24, 1987 of *Multiculturalism: A Strategy for Ontario*. In declaring why it was necessary to implement a vigorous strategy of multiculturalism throughout the government and society, the *Strategy* made this opening statement:

Ontario is flourishing today because our ancestors of different origins worked together to build a brighter tomorrow. In the future — given the competitive challenges of the world economy — our prosperity and quality of life will depend more than ever on the participation of all cultural communities.

The same document proclaimed seven basic principles constituting the fundamentals of multiculturalism and pledged the government's commitment to effective, society-wide implementation. Throughout the *Strategy*, the point was stressed that multiculturalism as a goal of Ontario is everyone's business for the good of all. Thus, it was recognized that multiculturalism pertains not only to a particular segment but to all sectors of our population and society.

Another landmark development was the recent passing of Bill C-93, which contains the *Canadian Multiculturalism Act*, in the House of Commons on July 12, 1988. In this Act, it was made explicit that

"multiculturalism is a fundamental characteristic of the Canadian heritage and identity and . . . provides an invaluable resource in the shaping of Canada's future." In other words, multiculturalism is and shall continue to be the concept which both describes and shapes Canadian life and nationhood.

Let there be no misconceptions about multiculturalism and Canadians. Those who are in a position to understand and see the challenge as well as the promise of our future might echo the words of Madam Jeanne Sauvé, the Governor General, in a speech made on Canada Day, 1988:

Et qui nous empêcherait d'être les premiers? Obligés de faire l'histoire, de se donner des institutions à la mesure de leurs talents, de leurs besoins et de leurs aspirations, les Canadiens en sont à ce stade d'une évolution qui leur permet de se réclamer d'une identité et d'une culture dont les autres nations, même les plus grandes, reconnaissent la singularité et l'énergie. Rattachés à de vieilles civilisations, ils sont capables d'une contribution dont on ne saurait contester le poids ni la portée . . . (Ils) n'ont pas limité leur idéal et que le rêve ancien d'un pays qu'on disait impossible, ils sont en voie de le réaliser.

The Ontario Advisory Council on Multiculturalism and Citizenship recognizes the challenge. We are aware that the principles of multiculturalism must be enshrined in law in order to endure the trials of a fast-changing world. Hence, we have presented the government with a *Multiculturalism Act for Ontario*, recommending that it be enacted in the legislature. We also recognize that, important as it is to have strong leadership and good legislation, the responsibility of building a multicultural society ultimately rests with the citizens of Ontario. Whether we live according

to the principles of multiculturalism directly depends on whether they are understood, accepted and ingrained in the hearts of all members of our society. Thus, the Council considers it of utmost importance to work towards the implementation of a comprehensive programme of citizenship development.

Up to the present, Canada has left the issue of citizenship development to chance. While the legalization of citizenship is a federal responsibility, the development of citizen qualities is a provincial matter. In both cases, the prevailing assumption is that a person born in Canada will automatically acquire all the necessary qualifications to citizenship while growing up. On the other hand, an immigrant must acquire the specific knowledge required by the Citizenship Court to qualify for citizenship. However, it is by no means certain that a native Canadian growing up in Canada will be adequately educated about the country's history, identity, political system, economy, culture, lifestyle and challenges. In fact, our schools' curricula do not cover these topics in a comprehensive and up-to-date manner.

Canada is a frontier country that is part of a young continent. Much of our identity — who and what we are — is still evolving. The changes we have experienced in the last three decades have affected us, individually and collectively, on a more fundamental level than has been documented in history textbooks. As we look to the future, we need to consolidate what we have while at the same time being vigilant about the alternative possibilities. Ultimately, our national well-being depends on our knowledge of ourselves and our courage to confront the challenges of changing realities.

As our Council considers the challenges of the year ahead, we will devote most of our energies to helping to shape a programme of citizenship development that will enable all Ontarians to comprehend

their identity and meet their challenges.

ÉDITORIAL

Ce numéro de *L'Ontario multiculturelle* marque le début de 1989. Je me trouvais en Corée et en Chine durant la période des Fêtes. Les voyages dans d'autres parties du monde nous portent à considérer les choses sous un angle différent, dans une perspective plus étendue, lorsque nous revenons à la maison. En Asie, les gens connaissent bien le Canada et manifestent leur enthousiasme pour notre société pluraliste. Pour aux, le multiculturalisme est la marque de l'identité canadienne. Ils reconnaissent aussi qu'une société assez sûre d'elle-même pour assumer les différences existant entre ses habitants et ses groupes ethniques possède un haut degré de maturité et de stabilité ainsi qu'une esprit libre. Par contraste, les Asiatiques ont vu comment leur proche voisin, l'Australie, a tenté d'appliquer une politique multiculturaliste au cours de la dernière décennie, pour n'aboutir qu'à l'éclatement des affrontements racistes de l'année dernière.

De retour au foyer, j'ai pris conscience de la différence de nos préoccupations. Ici, en Ontario, les sujets de controverse prédominants sont le magasinage le dimanche, la prière à l'école, les demandes des réfugiés, les relations raciales et les méthodes de maintien de l'ordre. Ce sont toutes des préoccupations réelles qui affectent nos valeurs et nos croyances, et qui entraînent des prises de position et des divisions. Il est toutefois important que nous reconnaissions et confrontions ces questions et d'autres similaires qui surgissent de notre société ouverte, libre et pluraliste. Ce n'est qu'ensuite que nous pourrions appliquer notre réflexion et nos valeurs à l'acquisition d'une meilleure compréhension et à la recherche de solutions.

En tant qu'organisme public, le Comité consultatif de l'Ontario sur le multiculturalisme et les affaires civiques doit faire front à ces controverses qui surgissent dans notre société. À titre de président du Comité, je dois souvent me prononcer sur des questions complexes qui demandent une réflexion plus mûre et plus longue que celle que le public est généralement prêt à accepter. Ainsi, alors que s'accroît la demande publique de solutions aux questions sociales controversées, il importe que tous les Ontariens comprennent la nature et la fonction du Comité consultatif de l'Ontario sur le multiculturalisme et les affaires civiques. Il est aussi important que nous nous efforcions particulièrement de reconnaître le sens profond du multiculturalisme canadien, et notamment ??? racines historiques, sa situation actuelle et ses répercussions sur notre société, actuelle et future.

Le Comité consultatif de l'Ontario sur le multiculturalisme et les affaires civiques est un organisme public indépendant créé par décret pour conseiller le gouvernement ontarien en matière de multiculturalisme. Ses soixante membres nommés provenant de partout en Ontario et représentent la diversité des collectivités régionales et des communautés culturelles de l'Ontario. Ainsi, le Comité reflète les besoins, les préoccupations et les aspirations de tous les secteurs de notre population, et il assiste le gouvernement dans la formulation de ses politiques et de ses programmes sociaux. Pour comprendre le Comité, il faut considérer deux éléments : 1) ses membres reflètent la diversité de nos collectivités sur les plans géographique, démographique, économique et culturel, et 2) sa préoccupation première est de participer à l'élaboration de politiques officielles. Alors que les membres du Comité résident dans des collectivités précises et nourrissent des intérêts personnels,

notre objectif primordial est d'aider à faire de l'Ontario dans son ensemble une société libre, juste et humaine où demeurer et prospérer. Bien sûr, le Comité est conscient et soucieux des difficultés et des préoccupations de certains groupes et personnes de notre société qui doivent s'efforcer de s'adapter à des changements. Toutefois, en raison de la structure de nos responsabilités et de notre organisation, nous ne sommes nullement en mesure de traiter directement certains problèmes. Notre principale préoccupation est d'agir à la racine de ces problèmes en cherchant des solutions générales et proactives.

Le multiculturalisme canadien est une vision sociale, un objectif et un ensemble de principes directeurs qui reflètent, qualifient et régissent le mode de vie canadien. Il est enraciné dans l'histoire et se développe en fonction des caractéristiques bien particulières de la société et de la nation canadiennes. Le Canada a été fondé sur des principes de liberté, d'égalité et de diversité. À la Confédération, nos pères fondateurs ont affirmé la valeur de deux cultures et de deux langues, et reconnu l'importance pour tous les Canadiens d'entretenir des liens solides avec leur héritage culturel. Cent ans plus tard, le gouvernement canadien, tentant de définir l'identité du pays et de planifier son avenir, a créé en 1962 une Commission royale d'enquête sur le bilinguisme et le biculturalisme ayant pour mandat de mener une vaste enquête sur l'essence, les caractéristiques et les forces motrices du Canada en tant que nation. De 1962 à 1969, la Commission royale a mené études approfondies partout au Canada et en a rapporté les résultats détaillés au gouvernement canadien. Dans le Livre IV, *Apport culturel des autres groupes ethniques*, les commissaires ont présenté un compte rendu détaillé des milieux socio-culturels très divers des immigrants, des aspects particuliers de leur établissement au Canada et de leurs contributions significatives à notre

société. Deux ans après avoir reçu ce rapport, le 8 octobre 1971, le Premier ministre d'alors, M. Pierre Elliott Trudeau, déposait la prise de position officielle du gouvernement à la Chambre des Communes et était approuvé à l'unanimité. Cette prise de position stipulait que le Canada adopterait une politique de multiculturalisme dans un cadre bilingue, que l'anglais et le français étant les langues officielles de la nation, il n'en demeurerait pas moins que notre société valoriserait et accueillait toutes les cultures comme d'importantes composantes de la culture canadienne. Le multiculturalisme canadien était né.

Au cours des seize dernières années, les gouvernements, les institutions publiques et les organismes communautaires ont travaillé d'arrache-pied pour mettre le multiculturalisme en pratique. Toutefois, mi les progrès sont lents et laborieux, c'est que le multiculturalisme touche tous les aspects de notre vie et de nos institutions. Bien plus, le multiculturalisme est une nouvelle vision et sa réalisation exige que les gens mettent de côté leurs opinions préconçues et s'adaptent aux nouvelles réalités. Cette tâche complexe se développe à mesure qu'elle progresse. Dans l'ensemble, nous avons accompli un progrès remarquable. Le Canada est maintenant reconnu à l'échelle internationale comme un pays multiculturaliste.

La proclamation du gouvernement ontarien le 24 juin 1987, *Multiculturalisme : une stratégie pour l'Ontario*, demeure un jalon important dans la longue marche vers le multiculturalisme. Dans sa déclaration des raisons qui rendent nécessaire la mise en oeuvre d'une stratégie vigoureuse de multiculturalisme au gouvernement et dans la société, la *stratégie* faisait cette déclaration préliminaire :

Si l'Ontario prospère aujourd'hui, c'est parce que nos prédécesseurs, venus des quatre coins du monde, ont uni

leurs efforts pour construire un lendemain meilleur. À l'avenir, compte tenu des défis que nous pose la concurrence dans une économie mondiale, notre prospérité et notre qualité de vie dépendront plus que jamais de la participation de tous les groupes culturels.

Le même document proclame sept principes de base du multiculturalisme et souligne l'engagement du gouvernement à les appliquer efficacement dans toute la société. Tout au long de la *stratégie* est énoncé le fait que le multiculturalisme, en tant qu'objectif pour l'Ontario, est l'affaire de tout le monde pour le bien de tout le monde. Ainsi, on reconnaît que le multiculturalisme ne concerne pas un segment particulier mais tous les secteurs de notre population et de notre société.

L'adoption récente du projet de loi C-93, qui renferme la *Loi sur le multiculturalisme canadien*, à la Chambre des Communes le 12 juillet 1988, scelle un autre jalon de l'histoire du multiculturalisme au Canada. Dans cette loi, on indique clairement que «le multiculturalisme est une caractéristique fondamentale de l'identité et du patrimoine canadiens et constitue une ressource inestimable pour l'avenir du pays». En d'autres mots, le multiculturalisme est, et continuera d'être, la notion qui décrit et façonne la vie et la nation canadiennes.

Dissipons toute ambiguïté concernant la multiculturalisme et les Canadiens. Ceux qui sont en mesure de comprendre et de voir que notre avenir est à la fois exigeant et prometteur peuvent reprendre à leur compte les paroles de madame Jeanne Sauvé, gouverneur général, dans une allocution qu'elle prononçait le jour de la fête du Canada en 1988 :

Et qui nous empêcherait d'être les premiers? Obligés de faire l'histoire, de se donner des institutions à la mesure de leurs talents, de leurs besoins et de leurs aspirations, les

Canadiens en sont à ce stade d'une évolution qui leur permet de se réclamer d'une identité et d'une culture dont les autres nations, même les plus grandes, reconnaissent la singularité et l'énergie. Rattachés à de vieilles civilisations, ils sont capables d'une contribution dont on ne saurait contester la poids ni la portée. . . (Ils) n'ont pas limité leur idéal, et le rêve ancien d'un pays qu'on disait impossible, ils sont en voie de la réaliser.

Le Comité consultatif de l'Ontario sur le multiculturalisme et les affaires civiques reconnaît ce défi. Nous sommes conscients de la nécessité d'inscrire dans une loi les principes du multiculturalisme, afin que nous puissions supporter les épreuves d'un monde en évolution rapide. Par conséquent, nous avons présenté au gouvernement une *Loi sur le multiculturalisme en Ontario*, en lui recommandant qu'elle soit promulguée à l'Assemblée législative. Nous reconnaissons aussi que, tout importants que soient un leadership fort et une législation appropriée, la responsabilité de bâtir une société multiculturaliste repose ultimement sur les citoyens de l'Ontario. Le respect des principes du multiculturalisme dépend directement de leur compréhension, leur acceptation et leur enracinement dans le cœur de tous les membres de notre société. Ainsi, le Comité considère de la plus haute importance de travailler à la mise en oeuvre d'un programme détaillé et complet de développement des affaires civiques.

Jusqu'à présent, le Canada a laissé au hasard la question du développement des affaires civiques. Alors que l'aspect légal de la citoyenneté relève de la compétence fédérale, la développement de qualités civiles est du ressort provincial. Dans les deux cas, on suppose qu'une personne née au Canada acquerra automatiquement toutes les qualités civiles

nécessaires pendant sa croissance. Par ailleurs, un immigrant doit acquérir les connaissances particulières qu'exige le Bureau de la citoyenneté pour obtenir la citoyenneté canadienne. Toutefois, il n'est pas du tout certain qu'un Canadien né et élevé au Canada recevra une éducation appropriée sur l'histoire, l'identité, le système politique, l'économie, la culture, la mode de vie et les défis du pays. En fait, les programmes de nos écoles ne traitent pas ces sujets de façon complète et actuelle.

Le Canada est un pays frontalier qui fait partie d'un jeune continent. Notre identité — nos qualités particulières — continue d'évoluer. Les changements que nous avons connus au cours des trois dernières décennies nous ont affectés, individuellement et collectivement, plus profondément que ne l'indiquant les manuels d'histoire. Lorsque nous envisageons l'avenir, il nous faut reconnaître le besoin de consolider ce que nous possédons et en même temps être à l'affût des autres possibilités. Ultimement, notre bien-être en tant que nation dépend de notre connaissance de nous-mêmes et de notre attitude face aux changements.

Le défi que notre Comité devra relever cette année consiste à participer à l'élaboration d'un programme de développement des affaires civiques qui permettra à tous les Ontariens de comprendre leur identité personnelle et de répondre aux exigences qui sa présentent. Nous y consacrons presque toute notre énergie.

MINISTER'S MESSAGE

As Minister of Citizenship and Minister Responsible for Multiculturalism, it gives me great pleasure to share news of recent initiatives and accomplishments with the readers of *Multicultural Ontario*.

In all sectors of the provincial government, the enthusiasm that greeted the 1987 Multiculturalism Strategy continues to blossom. As a society, we are making steady progress towards realizing our common vision of Ontario as a place where everyone, regardless of their ethnic origins, has an equal opportunity to participate fully in all aspects of community life.

The growing acknowledgement that multiculturalism is a reality that must be reflected in our political and social institutions can be attributed, in part, to the dynamism of the Ontario Advisory Council on Multiculturalism and Citizenship. Over the past year, my ministry has worked closely with the council to strengthen our relationship and establish the parameters for even closer co-operation and interaction.

To assist the council in fulfilling its mandate to advise government on matters pertaining to multiculturalism and citizenship, Dr. Shiu Loon Kong and I have been meeting on a monthly basis, and more frequently when special circumstances have arisen. With the government's encouragement, the council is actively working on developing proposals regarding basic policy and law that will enrich and contribute to the evolution of Ontario safety.

A major focus of our joint efforts over the past six months has been examining ways and means by which to address and promote multiculturalism and citizenship at the grassroots level. Council members have travelled throughout the province to generate a greater



awareness of the cultural diversity that exists, not only in our urban centres, but in every community, large and small.

The feedback resulting from such activities has been a driving force behind several new initiatives undertaken by my ministry — initiatives that recognize the need for a broadly based approach to multiculturalism and citizenship, and place a priority on education.

In October, we launched a \$500,000 program to support innovative race relations projects that promote equality of treatment, opportunity and access to services for racial minorities. The Race Relations Project Grants Program encourages non-profit community organizations, municipalities, school boards and native groups to join with the government in creating a climate of understanding and mutual respect in this province.

The program provides funding for public education activities, institutional policy and program development, and projects to reduce racial tensions and conflicts. It will greatly benefit community groups and municipalities interested in promoting positive race relations.

Municipalities, in particular, have a special role to play. The services they provide — health and social services, libraries, transit, recreation facilities — are those

which touch people most in their daily lives.

My ministry sponsored Ontario's first Conference on Municipal Race Relations in December. More than one hundred delegates from across the province had the opportunity to establish closer liaison with one another, and to engage in discussions on effective ways to promote positive race relations and achieve equality of access and opportunity for all.

The attainment of these goals is crucial because of the nature of our population. Ontario is a province built on immigration. Indeed, more than half of the newcomers to Canada choose to settle in Ontario.

The task of integrating newcomers into our society is one that government approaches in partnership with the many immigrant agencies. The contribution of these community-based organizations to the success of our programs is inestimable.

In recent months, however, the large number of people in the province seeking refugee status has put a severe strain on the resources of these groups. To alleviate this critical situation, we have made \$276,000 in emergency funding available to 14 agencies across Ontario providing settlement services for refugee claimants.

Serving the needs and aspirations

of our multicultural community is a government-wide responsibility. The Ministry of Citizenship, under the umbrella of the Government of Ontario's Multiculturalism Strategy, continues to work closely with other ministries in developing and implementing appropriate programs.

For example, the Ministry of Education's new Heritage Languages Program requires school boards to provide classes in a particular language when a request is made by the parents of 25 or more students of that board. These classes will help our children to appreciate

and take pride in their diverse ethnic backgrounds, and develop understanding and tolerance towards others.

The Ministry of Health has made funding available for community health centres that serve our multicultural population in their own language. The province's 21st such facility was recently opened in London, offering medical care, clinics, health education and promotion services to a broad segment of the ethnic community.

The Ministry of the Solicitor General sponsored a major conference for police forces this fall

on cross-cultural policing. Organized by the Ontario Association of Chiefs of Police, the conference dealt with such issues as police recruiting, intercultural training and police community relations.

All of these programs are important, and attest to what can be accomplished in the spirit of co-operation. It is up to each and every one of us to keep that spirit alive, and spread the word that our cultural differences can be a source of great prosperity and strength. Working together we can support the principles of justice and tolerance that are the hallmark of our society.

Message du ministre

À titre de ministre des Affaires civiques et ministre délégué au multiculturalisme, il me fait plaisir de faire part aux lecteurs de *L'Ontario multiculturel* de nos initiatives et réalisations récentes.

L'enthousiasme avec lequel la Politique ontarienne sur le multiculturalisme, adoptée en 1987, a été accueillie dans tous les secteurs du gouvernement provincial continue de porter fruits. Notre société fait des progrès constants pour réaliser la vision que nous partageons tous de faire de l'Ontario un endroit où toute personne, quelle que soit son origine ethnique, bénéficiera de chances égales afin de participer pleinement à tous les aspects de notre vie communautaire.

La prise de conscience de plus grande de la nécessité de refléter la réalité multiculturelle au sein de nos institutions politiques et sociales s'explique en partie par le dynamisme du Conseil consultatif des relations civiques et multiculturelles de l'Ontario. Au cours de la dernière année, mon ministère a travaillé en étroite collaboration avec le Conseil afin de renforcer nos relations et d'élaborer les paramètres d'une collaboration et d'une interaction encore plus grandes.

Dans le but d'aider le Conseil à remplir son mandat, qui consiste à

conseiller le gouvernement sur les questions relatives aux relations civiques et au multiculturalisme, M. Shiu Loon Kong et moi avons eu des rencontres mensuelles et, lorsque les circonstances l'exigeaient, nous nous rencontrons plus fréquemment. Avec l'encouragement du gouvernement, le Conseil élabore présentement des propositions se rapportant à une politique générale et une loi-cadre qui permettront d'enrichir et de favoriser l'évolution de notre société.

Au cours des six derniers mois, notre collaboration a principalement porté sur l'élaboration de moyens qui permettraient de promouvoir les relations civiques et le multiculturalisme au niveau communautaire. Les membres du Conseil ont visité toutes les régions de la province pour sensibiliser la population à la diversité culturelle qui existe non seulement en milieu urbain, mais dans toutes les localités, grandes ou petites.

Les commentaires recueillis à l'occasion de ces activités ont été une source importante de motivation à l'égard de plusieurs nouvelles initiatives de mon ministère. Celles-ci reflètent la nécessité d'adopter l'approche la plus large possible dans les domaines des relations civiques et du multiculturalisme et d'accorder une attention prioritaire à l'éducation.

En octobre, nous avons créé un

nouveau programme de 500 000 \$ pour appuyer les projets originaux dans le domaine des relations civiques visant à promouvoir l'égalité de traitement, des chances et d'accès des personnes appartenant aux minorités ethniques. Le Programme de subventions aux relations interraciales permet d'aider les organismes communautaires sans but lucratif, les municipalités, les conseils scolaires et les groupes autochtones à joindre les efforts du gouvernement destinés à créer un climat de compréhension et de respect mutuel dans notre province.

Le programme offre une aide financière pour la réalisation d'activités d'éducation du public, l'élaboration de politiques institutionnelles, le développement de programmes et de projets visant à réduire les tensions et les conflits interraciaux. Ce programme bénéficiera grandement aux organismes communautaires et aux municipalités qui s'intéressent à la promotion des relations interraciales harmonieuses. À cet égard, les municipalités ont un rôle particulier à joué. Les services qu'elles assurent, tels que les services sociaux et de santé, les bibliothèques, le transport en commun et les installations de loisirs, touchent surtout les gens dans leurs activités quotidiennes.

En décembre, mon ministère a parrainé la Conférence sur les relations interraciales à l'intention des municipalités, le premier événement du genre à se tenir en Ontario. Plus d'une centaine de délégués venant des quatre coins de la province ont eu l'occasion d'établir des relations plus étroites entre eux, de discuter des moyens les plus efficaces pour promouvoir les relations interraciales harmonieuses et pour assurer que toutes les personnes bénéficient de l'égalité d'accès et des chances.

L'atteinte de ces objectifs est cruciale en raison de la nature de notre population. L'Ontario est une province qui s'est développée grâce à l'immigration. D'ailleurs, plus de la moitié des personnes qui immigreront au Canada choisissent de s'établir en Ontario.

La tâche d'assurer l'intégration des immigrants repose sur un partenariat entre le gouvernement provincial et les nombreux organismes de services aux immigrants. Ces organismes communautaires font une contribution inestimable au succès de nos programmes.

Toutefois, depuis quelques mois, le grand nombre de personnes réclamant un statut de réfugié dans notre province a imposé un fardeau important sur les ressources de ces organismes. Pour les aider à faire face à cette situation, nous avons créé un fonds d'urgence de 276 000 \$ à l'intention des 14 organismes ontariens offrant des services aux personnes demandant un statut de réfugié.

La responsabilité de répondre aux besoins et aux aspirations de notre population multiculturelle incombe à l'ensemble du gouvernement. Dans le cadre de la Politique ontarienne sur le multiculturalisme, le ministère des Affaires civiles travaille étroitement avec les autres ministères à l'élaboration et à la mise en oeuvre de programmes appropriés.

Par exemple, le nouveau Programme d'enseignement des langues d'origine du ministère de

l'Éducation exige qu'un conseil scolaire offre un cours de langue d'origine lorsque les parents de 25 élèves ou plus relevant du conseil scolaire en font la demande. Ces cours aideront nos enfants à mieux connaître et à être fiers de leur origine ethnique, tout en favorisant la compréhension et la tolérance à l'égard des personnes d'origine différente.

Le ministère de la Santé offre une aide financière aux centres de santé communautaires pour leur permettre de servir les groupes multiculturels dans leur propre langue. Le 21^e centre du genre en Ontario été inauguré récemment à London. Il offre des services d'éducation et de promotion dans les domaines des soins médicaux et de la santé à une communauté ethnique importante.

LONDON CALLING

Ontario Advisory Council on Multiculturalism and Citizenship Meeting — London, Ontario

The Ontario Advisory Council on Multiculturalism and Citizenship continued to wave the flag of multiculturalism throughout the province when it held a full Council meeting in London, Ontario, September 29 to October 1. The meeting, the largest in the Council's history, was only the third full Council to be held outside Metro Toronto since its inception.

As London, "the Forest City", is the hometown of Ontario Premier David Peterson, and Citizenship Minister Gerry Phillips, it was a strategic location for the Council meeting according to President Shiu Loon Kong.

"We tried to find a location that could accommodate the demanding schedules of both the Premier and the Minister. The city of London was the logical site and both of them were able to be with us," said Dr. Kong.

L'automne dernier, le ministère du Solliciteur général a parrainé l'organisation d'une importante conférence à l'intention des services de police au sujet des relations interraciales. Cette conférence, organisée par l'Association des chefs de police de l'Ontario, a porté sur le recrutement, la formation multiculturelle et les relations entre les policiers et la communauté.

Tous ces programmes sont importants et ils démontrent bien ce qui peut être accompli dans un esprit de collaboration. Il incombe à chacun de nous de maintenir cet esprit de collaboration et à faire comprendre aux autres que notre diversité culturelle peut être une source de prospérité et de force. En travaillant ensemble, nous pouvons promouvoir les principes de justice et de tolérance sur lesquels repose notre société.

Dr. Kong's schedule was equally demanding. He and Executive Coordinator Henry McErlean checked into the Wharton Hotel, the conference site, the night before so they could meet with London media and attend a function at the University of Western Ontario prior to conducting official Council business.

Early Thursday morning, Dr. Kong was interviewed on Rogers Cable Television in an excellent half-hour program which covered many multicultural topics. The program was also carried in the London coverage area on McLean Hunter's community channel. Later Thursday morning, Dr. Kong talked about Council activities during an interview with the London Free Press at a luncheon reception and multiculturalism forum sponsored by the University of Western

(continued on page 13)

OACMC MEMBERSHIP 1988-1989

Alfred Abouchar

LEBANESE CANADIAN — *Metro Toronto Region*

Alfred Abouchar, a Lebanese Canadian, is a well renowned educator. A graduate in Sciences from the American University in Cairo, Alfred pursued his education in Ontario, obtained a B.Ed. and M.Sc. in physics from the University of Western Ontario and an M.Ed. in computer studies from the Ontario Institute for Studies in Education. Alfred has been involved in a variety of enterprises dealing with education, social and community affairs and has succeeded in establishing himself as a businessman. Alfred is the founder of L'Association multiculturelle Francophone de l'Ontario and a member of the newly elected Board of Directors of this association.

Phil Alexander

BLACK CANADIAN — *Western Region*

Professor Alexander is the head of the Department of Electrical Engineering at the University of Windsor.

He has extensive experience in community activities including submitting briefs to the Federal and Provincial Government on issues related to visible minorities, human rights and immigration. Prof. Alexander has organized and participated in many national symposiums on Multiculturalism and Black History projects.

Herbert James Allen

ITALIAN SCOTTISH CANADIAN — *Niagara Region*

Mr. Allen is a broadcaster and media relations representative for the Canadian Broadcasting Corporation.

He is a member of the Executive Board of the Ontario Multicultural Association and was the organizer of its Annual Conference in Hamilton in 1987. He has served as a public school Trustee on the Hamilton Board of Education and in 1985 received the 'Broadcaster of the Year' award from the National Association of Broadcast Educators of Canada.

Mr. Allen is currently engaged in writing a drama on the multicultural implications of the 1946 Stelco strike in Hamilton.

Mary Amyotte

IRISH CANADIAN — *Eastern Region*

Mrs. Amyotte is a retired Lecturer from Trent University's Chemistry Department and an extremely involved community activist.

She has served as director of many school boards, including Canadian Catholic School Trustees Association, Ontario Separate School Trustee Association and the Ontario School Trustees Council. She has been also a representative on the Board of Governors at OISE.

Mrs. Amyotte has received many awards for her contributions. The Papal Medal was granted to her by Pope John Paul II in recognition of her outstanding work on behalf of Catholic Education at the local, provincial and national levels.

Zygmunt Andruszkiewicz

POLISH CANADIAN — *Niagara Region*

Mr. Andruszkiewicz is a machinist with Varsity Inc. He is the former President of Branch 10 of the Polish Alliance and an active member of the Ethnocultural Fest Committee for many years.

James Imre Antalocy

HUNGARIAN CANADIAN — *Niagara Region*

Mr. Antalocy has been a Real Estate Broker for the last 20 years. He is also experienced in Hotel Management and the performing arts, including singing and conducting. His volunteer engagements are with Hamilton Folk Art Council and the Hungarian Culture Society.

Sarkis Assadourian

ARMENIAN CANADIAN — *Metro Toronto Region*

Mr. Assadourian is an Engineer with considerable managerial experience. He is self-employed, being owner of S.R.V. Cleaning Company.

His voluntary community involvement stretches over a period of 15 years. For two and a half years, he was the Executive Director of the Armenian Community Centre, during which time he organized numerous community programs. He has served two terms on the Canadian Consultative Council on Multiculturalism.

Robert Bak

KOREAN CANADIAN — *Metro Toronto Region*

Mr. Bak is a graduate of the University of Seoul, Korea. He is a member of the Race and Ethnocultural Relations Committee in Vaughan Township, founder of a Korean community Centre for Multiculturalism located in Thornhill, and is an Executive Member of the Korean Canadian Cultural Association of Metropolitan Toronto in North York.

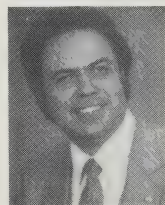
Asha Bidani

INDIAN CANADIAN — *Metro Toronto Region*

Mrs. Bidani is a teacher and a Speech Therapist. She is currently teaching in Etobicoke. As the former president of A.W.I.C. (Association of Women of India in Canada) and N.A.C.O.I. (National Association of Canadians of Origin in India), she continues her community involvement by being a member of the Canadian Ethnocultural Council and by working with the Multicultural Department of the Etobicoke Board of Education. Presently, she also serves on a multicultural committee in the Ministry of Education.



Alfred Abouchar



P. Alexander



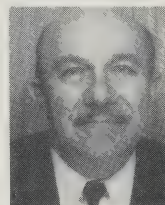
H.J. Allen



M. Amyotte



Z. Andruszkiewicz



J.I. Antalocy



S. Assadourian



Robert Bak



A. Bidani

Ivan Boyko

UKRAINIAN CANADIAN — *Niagara Region*
Mr. Boyko is a retired Public Health Inspector with many years of involvement with the Hamilton Ukrainian Community and other ethnic communities. He is Honorary President of the Ukrainian Canadian Committee in Hamilton, Chairman of the Personnel Committee of the Hamilton and District Multicultural Council, and Board of Directors for Seniors Apartments in the Ukrainian Villa.

Mohammed Brihmi

MOROCCAN CANADIAN — *Metro Toronto Region*

Mr. Brihmi is a graduate of Université Picardie, France and McGill University, P.Q. His multilingual knowledge and demonstrated interest in French services, and work being done in Integrated Rural Development by the United Nations have contributed to his present involvement with multiculturalism. He is a Co-founder of L'Association multiculturelle Francophone de l'Ontario.

Rabbi Dr. Reuven P. Bulka

JEWISH CANADIAN — *Eastern Region*

Rabbi Bulka has written many psychological and theological works. He holds positions in many organizations, including Chairman, Rabbinic Cabinet, State of Israel Bonds of Canada; Co-Chairman, Ottawa Soviet Jewry Committee; and member of the editorial board of Tradition, Journal of Religion and Health, The International Forum for Logo therapy, and Pastoral Psychology.

Lucia de Jesus Leite Cardoso

PORTUGUESE CANADIAN — *Metro Toronto Region*

Mrs. Cardoso is the general manager of a business planning and immigration consultancy company. She is President (Administration) of the First Portuguese Canadian Cultural Centre, and has various other community responsibilities.

Nina Chahal

EAST INDIAN CANADIAN — *Eastern Region*

Mrs. Chahal has been employed with the Frontenac County Board of Education since 1983 as a teacher and Multicultural Consultant. Upon completing a Master's Degree in English she worked as a lecturer and ESL research teacher, and directed her skills to various multicultural initiatives. Mrs. Chahal has served as a Public Relations Officer for Kingston and District Folks Council, as a Director of Sir John A. McDonald committee, and on various community Boards.

Sokhom Chek

CAMBODIAN CANADIAN — *Metro Toronto Region*

Mrs. Chek is a medical secretary. She has been very active in the Cambodian community in Ontario and has held a number of positions including Counsellor and Program Assistant for Kingston and District Immigrant Services, and Co-ordinator and Vice-President of the Canadian Cambodian Association of Ontario.

Elvira d'Ambrosio

ITALIAN CANADIAN — *Vice-President*

Ms. d'Ambrosio is a law graduate with four years of experience in various legal and administrative departments of the Municipality of Metropolitan Toronto. Her volunteer work extends from her position as a board member of the Canadian Italian Business and Professional Association of Toronto to being the chairperson of the Student Law Society at the University of Windsor.

Tilaka Nalini de Zoysa

SRI LANKAN CANADIAN — *Niagara Region*

Mrs. de Zoysa is a lawyer practicing in Brampton. She was a member of the South Asian Women's group and the Peel Women's Support group for South Asians.

Alicia Diaz

CHILEAN CANADIAN — *Niagara Region*

As a social worker and public administrator, Ms. Diaz's professional career and community involvements have been intertwined. Ms. Diaz was also one of the founding members of the Hispanic Social Council.

She is presently a counsellor with the North York Women's Shelter. Earlier, she was Executive Director of the Latin American Community Centre and counsellor to the Family Service Association of Metropolitan Toronto.

Trac Bang (Chuck) Do

CHINESE VIETNAMESE CANADIAN — *Metro Toronto Region*

Mr. Do is General Manager of Indo-Chinese Investment Ltd., which manages business between Canada and South East Asia. He is also a sales representative of Canada Life Assurance Company. Mr. Do is very active in the Indo-Chinese community, being Vice-President for Public Relations of the Vietnamese Cambodian Laotian Chinese Services Association.

Antonio P. Doctor

FILIPINO CANADIAN — *Western Region*

Mr. Doctor is Associate Professor of Visual Arts at the University of Windsor. He was founding president of the Filipino Organization of Windsor, founding commander of the Windsor chapter of the Order of Rizal, and is advisor to various Filipino-Canadian civic and cultural organizations in Windsor. He has been involved in multicultural and artistic activities in Southwestern Ontario for over 25 years.



I. Boyko



S. Chek



Mohammed Brihmi



E. d'Ambrosio



Rabbi Dr. R.P. Bulka



T.N. deZoysa



L.J.L. Cardoso



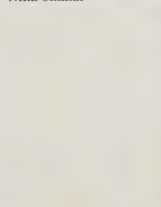
A. Diaz



Nina Chahal



T.B. Do



A.P. Doctor

Hughes Chuk Eng*CHINESE CANADIAN — Metro Toronto Region*

Mr. Eng has been employed as manager of the Printing Division of the University of Toronto Press. He is very active in the Canadian Chinese community and is Vice-President of Chinavision Canada Corporation.

Royce Fiacconi*ITALIAN CANADIAN — Northern Region*

Mr. Fiacconi works for the Algoma Steel Corporation as planner scheduler. He is currently a member of the G. Marconi Society and Algo Club, among others.

Parvin Fotoohi*IRANIAN CANADIAN — Metro Toronto Region*

Ms. Fotoohi is currently writing her doctoral dissertation on comparative economic systems. Apart from her academic interests, she is engaged in financial management of a trade company. She has been an organizer of various women's groups and maintains an active role in many volunteer organizations including Amnesty International, and The Ferdowsi Association.

Shirley Fraser*IRISH AUSTRIAN CANADIAN — Eastern Region*

Mrs. Fraser has in addition to a varied employment background considerable community work experience. She has served as a volunteer in education and workshop training of disabled youths and adults.

Aida Farrag Graff*EGYPTIAN CANADIAN — Metro Toronto Region*

Dr. Graff is Dean of Women at Victoria College, University of Toronto. She is currently co-ordinator of the Arab Canadian Women's Network and has chaired the Coalition of Visible Minority Women. She has taken part in a number of international conferences.

Livia Hachkowski*UKRAINIAN CANADIAN — Northern Region*

Mrs. Hachkowski has a diversified career encompassing the nursing and teaching professions, and management/ownership of a hotel. She has served as a volunteer in both education and community services and as a board member of the YMCA and founding director of the North Bay Ukrainian Canadian Association.

Sung Taek (Sam) Hahn*KOREAN CANADIAN — Metro Toronto Region*

Mr. Hahn is presently the Director of Quality Control and Regulatory Affairs of Pennwalt Inc. Pharmaceuticals Division. His professional affiliation, entails membership of Canadian and American pharmaceutical associations, and the New York Academy of Sciences. Mr. Hahn is extremely active in the Korean-Canadian Cultural Association, where he held the post of Executive Vice-President, and is now a Director. He is also Chairman of the Korean-Canadian Council for the Seoul Olympics 1988, in support of Canadian olympic athletes.

Christos Hatzziyiannis*GREEK CANADIAN — Metro Toronto Regional Committee*

Mr. Hatzziyiannis is a sales representative for Merryland Real Estate Inc. He is President of Choreography in the Greek community of Metropolitan Toronto and a founding member and Vice-president of Hellenic Youth of Canada. Mr. Hatzziyiannis is also an honorary member of the Cypriot Society of Ontario.

Jesus Hernando*SPANISH CANADIAN — Metro Toronto Region*

Mr. Hernando is a tool and die maker with Canadian General Electric. He is an active member of the Canadian Hispanic Congress, former President of the Club Hispano Board of Directors, and is now Co-ordinator of Administration for Club Hispano. Mr. Hernando recently received an Ontario Ethnic award for 18 years of voluntary service to the community.

Mary Huschka*GERMAN RUMANIAN CANADIAN — Western Region*

Mrs. Huschka is the President of Concordia Club (Canadian-German Society) of Kitchener. She has also been the Director of the Parents of Deaf and Hard of Hearing Association in Kitchener. She is also a director of Oktoberfest Inc.

Ann Ilijanic*SLOVAK CANADIAN — Western Region*

Mrs. Ilijanic has served her community as a member of the Windsor and Essex County Multicultural Council, Trustee of the Windsor Board of Education, member of the Planning Advisory Committee for the City of Windsor and member of the Canadian Slovak League.



H.C. Eng



S.T. Hahn



R. Fiacconi



C. Hatzziyiannis



P. Fotoohi



J. Hernando



Shirley Fraser



M. Huschka



A.F. Graff



Ann Ilijanic



Livia Hachkowski

Katherine Jack**OJIBWAY NATIVE CANADIAN** — *Northern Region*

Ms. Jack's field of endeavour is in management and administration. She is currently a Chief of the Onegaming Band. Ms. Jack plays an active role in her community. She serves as a board member of Native associations and is involved in a variety of programs and initiatives where her training and expertise are effectively utilized. Among these are Ontario Native Women's Association, Board of Directors, Ontario Native Council on Justice, Native Inmate Liquor Offender Program and Ontario Native Women's Association, Constitutional Working Committee.

Salim Kanji**TANZANIAN CANADIAN** — *Metro Toronto Region*

Mr. Kanji is a Chartered Accountant with Globe Realty Ltd., a subsidiary of the Royal Bank of Canada. He acquired his education and training abroad and in Canada and has served his community as a member of the Lions Club International.

Jan Kaszuba

POLISH CANADIAN — *Eastern Region*
Mr. Kaszuba is the owner and President of Applied Poly-Systems Ltd., and has extensive community involvement. He is the past National President of the Canadian Polish Congress and Chairman of the World Coordinating Council of Poles in the Free World (1980-1986), past chairman of Polish Scouting Association in Canada, and past president of the Polish Canadian Association of German-Nazi Concentration Camp Survivors.

He also acted as the Chairman of Relief Fund in Canada for the Charity Commission of the Episcopate of the Polish Catholic Church.

Asif A. Khan**PAKISTANI CANADIAN** — *Metro Toronto Region*

Mr. Khan is a Senior Building Officer for the City of Scarborough. He is Vice-President of the National Federation of Pakistani-Canadians, President of the Canada League of Pakistanis of Metro Toronto, past member of the Canadian Multicultural Council, past Vice-President of the Multicultural and Race Relations Committee of Human Services of Scarborough and member of the Policy Advisory Committee, Scarborough Board of Education on Multiculturalism and Race Relations.

Louise Landriault

FRENCH CANADIAN — *Northern Region*
Mrs. Landriault has been Vice-President of Les Compagnons des Francs Loisirs since 1982. She has actively taken part in the organization of the French Carnival in North Bay since 1975, and is on the Board of Directors of the North Bay Arts Centre.

Francesco Leone

ITALIAN CANADIAN — *Northern Region*
Mr. Leone has worked for the City of Sudbury as a Tax Collector for many years. He was the Manager of Astra Travel Agency. He holds executive positions in various Italian community organizations in Sudbury, including Founder and President of the Associazione Nazionale Marianni d'Italia, and Vice-President of Società Caruso.

Irene Lukasewych-Dziki**UKRAINIAN CANADIAN** — *Metro Toronto Region*

Mrs. Lukasewych-Dziki is a self-employed physiotherapist. She is President of the Canadian-Ukrainian Opera Association and Chairman of Kruk Art Foundation. She has been on a number of medical advisory councils over the years, including the Ontario Geriatric Research Foundation.

Marion Mayman**CANADIAN** — *Eastern Region*

Mrs. Mayman is a Board Member of Nepean Jewish Social Services Agency, and the Agudath Israel Synagogue Sisterhood. She has been involved in volunteer work for the past twenty years, and has served as a school trustee in Pinawa, Manitoba and Vice-President of the Muscular Dystrophy Association in Winnipeg.

Dominic Mendes**PORTUGUESE CANADIAN** — *Western Region*

Mr. Mendes works with the Livestock Inspection Branch of the Ministry of Agriculture and Food, and is also a part-time businessman. He has had many years of service in various community organizations, such as the Portuguese Club of London Inc. and the London District Soccer Association. Mr. Mendes is also the former President and Director of the New Portuguese Orientation Centre, President of Pam Gardens Non-Profit Housing Inc., member of the City of London Housing Advisory Board, and a member of the London Court of Revision.

Patricia Mestern

ITALIAN CANADIAN — *Western Region*
Mrs. Mestern is administrator of the Chamber of Commerce and Community Information Centre in Fergus. She is Executive-Secretary and Promotions Director of the Highland Games, member of the LA-CAC, Fergus, and is the founding member of the Fergus Heritage Group. Mrs. Mestern writes historical novels and is very active in ethnocultural community activities in Fergus.



Katherine Jack



F. Leone



Salim Kanji



I. Lukasewych-Dziki



J. Kaszuba



Marion Mayman



A.A. Khan



D. Mendes



L. Landriault



P. Mestern

Pilar Tan Miguel*FILIPINO CANADIAN — Metro Toronto Region*

Mrs. Miguel was a former manager for Great Pacific Life Insurance. She is President of the La Famosa Nova, a Filipino-Canadian cultural group, Vice-President of Sampaguita Cultural and Heritage Association, and Director of the National Congress of Filipino Canadian Associations.

Milton T. Pearson*ENGLISH IRISH CANADIAN — Metro Toronto Region*

Mr. Pearson is currently Chief Executive Officer of AMCU Credit Union Inc. He is a member of the executive committee of Human Services Inc., Scarborough, which monitors several social agencies; the Institute of Association Executives and the Public Relations Committees for the Scarborough Chamber of Commerce, among others.

He founded a bilingual Chinese/English branch in Agincourt to support Chinese-Canadians in the area, worked with Filipino and Chinese community groups in Scarborough, and was a representative of the Citizen Ambassador program to the People's Republic of China.

Bounchanh Phiphat*LAOTIAN CANADIAN — Metro Toronto Region*

Mr. Phiphat is currently employed with Revenue Canada as a Collection Officer. In the last 10 years, he has worked extensively with the Southeast Asian Refugee Community as a counsellor and consultant. He was one of the Founders, and President of the Laos Association of Ontario.

Vassilios Piliotis*GREEK CANADIAN — Western Region*

Mr. Piliotis is a veteran labour relations specialist and currently works with the Windsor Board of Education. He is President of the Windsor Chapter of American Hellenic Educational Progressive Association. His other voluntary services have been with the Hellenic Canadian Federation of Ontario and the Council of the Greek Community of Metro-Toronto.

A. (Madeline) Magdalena Pogachar*SLOVENIAN CANADIAN — Niagara Region*

Ms. Pogachar is a retired Music teacher with the Lincoln County Board of Education. She is a past president of the Slovenian Hall in Beamsville.

Francis B. Sam*GHANAIAN CANADIAN — Metro Toronto Region*

Dr. Sam received his M.D. from the University of Alberta. He is an Obstetrician and Gynecologist, and has been affiliated with many hospitals in Toronto. Related memberships include Fellow of the Royal College of Physicians & Surgeons, and Fellow of the Royal College of Obstetricians and Gynecologists. His professional and community involvement is extensive. He is a member of the Black Business and Professional Association of Ontario, the Ghanaian Association of Ontario, member of Harambe, and supporter of the Urban Alliance on Race Relations

Antonio M. Valente*PORTUGUESE CANADIAN — Eastern Region*

Mr. Valente is a member of the Labourers International Union, Local 247. He has been an active volunteer social worker for over 10 years. He is involved in a number of organizations, including the Portuguese Canadian Society; and has been a member of the building organization of a church and cultural centre by the Portuguese community in Kingston. He is also an interpreter for Employment and Immigration Canada, Ministry of Community and Social Services, Workers Compensation Board, and the Kingston Social Planning Council.

Morris VandenBaar*DUTCH CANADIAN — Eastern Region*

Mr. VandenBaar is a builder by trade and is very active in community organizations. He was the founder, and is currently President, of the Dutch Canadian Entertainment Club, President and Director of the Pembroke Multicultural Association, an honorary member of the Royal Canadian Legion, past member of the Board of Directors of Our Lady's High School, and past President of Holy Name — P.T.A.

Khaleek M. Yusuf*GUYANESE CANADIAN — Metro Toronto Region*

Mr. Yusuf is an economist and consultant, currently teaching at Atkinson College, York University. He is the Editor-in-Chief of Indo-Caribbean World, has served as a member of the Multi-Disciplinary Team of the City of Scarborough and was Chairman of the Race Relations Sub-Committee of Scarborough.

Madeline Ziniak*BYELORUSSIAN CANADIAN — Metro Toronto Region*

Ms. Ziniak is currently Community Liaison Manager for Channel 47, the Multilingual Television Station of Ontario. She has many years of experience in journalism and is a member of many professional and community organizations including the Toronto Press Club, the Canadian Ethnic Journalists and Writers Club, the Byelorussian Canadian Women's Committee, and Federation of Byelorussian Free Journalists.

She produced and directed the award-winning television series Ethnicity, and Reaction.

**P.T. Miguel****Francis B. Sam****M.T. Pearson****A.M. Valente****B. Phiphat****M. VandenBaar****V. Piliotis****K.M. Yusuf****A.M. Pogachar****M. Ziniak**

Ontario. After the forum, he returned downtown to discuss multiculturalism and other issues in a meeting with the editor and members of the London Free Press Editorial Board.

In what has become a tradition at full Council meetings outside Metro Toronto, His Worship Mayor Tom Gosnell, mayor of the host city, held a civic reception for Council members and other community guests. In his welcoming remarks Mr. Gosnell noted that the multicultural presence of London has changed dramatically in the last twenty years and that the city is extremely proud of the role that Council members, past and present, have played in making London a more accommodating and hospitable city for its new citizens. In presenting a civic gift to Dr. Kong, Mayor Gosnell particularly recognized the contributions of former Council member, Dr. Pegi Walden and London member, Dominic Mendes.

The Honourable Gerry Phillips, who is no stranger to London, expressed his appreciation to Advisory Council members and to the London municipal officials who were the gracious hosts of the evening. In his remarks, which were sprinkled with good humour, Mr. Phillips told of the significant change in the multicultural composition of communities like his hometown.

Dr. Kong, in his concluding remarks, thanked both Mayor Gosnell and Mr. Phillips for their support and presented a token of appreciation to the mayor for his kindness, generosity and hospitality.

After the reception, regional committee meetings were held in four rooms in the Civic Centre. The main discussion in all committees was on the proposed new Multiculturalism Act for Ontario.

The next day, Friday, September 30, Council members debated the proposed Ontario Multiculturalism Act at great length. Another topic of interest was the need to develop and maintain a strong public relations

campaign for Council in Ontario.

Citizenship Minister Gerry Phillips was introduced to the meeting by Dr. Kong. The Minister reported that he was pleased with the progress of Council in his first year as Citizenship Minister and looked forward to Council's future growth.

The Minister said, "We do recognize that Canada's future very much depends on immigration. Everyone who comes to this country, and this province, should be able to participate fully in our Canadian society. Everyone can contribute because it is humanly, morally and economically right."

The Minister was supportive of Council's recommendations and looked forward to receiving Council's input towards developing a Multiculturalism Act and a comprehensive publicity program in Ontario.



Mr. Phillips took questions on a wide-range of subjects from the Council members before the general meeting adjourned for lunch. The keynote speaker at lunch was Mr. Gordon Hume, President and General Manager of London radio stations CKSL-AM and CIQM-FM. Mr. Hume is also on the executive of the Canadian Association of Broadcasters. He spoke about the necessity of media "to recognize the varied cultural backgrounds of Canadians and to be conscious of the important unifying role that media play within a multicultural and multiracial society. Mr. Hume distributed a recent C.A.B.

publication, *A Broadcaster's Guide to Canada's Cultural Mosaic*.

Several other prominent London business and community leaders were Council guests at the luncheon. Like all other sessions, the luncheon was given good coverage by the local news media including the London Free Press and CFPL-TV.

In the afternoon session, Dr. Kong expressed his views on the progress of multiculturalism in Ontario and asked that Council members examine how they can help multiculturalism become a complete reality throughout the province. Dr. Kong's dream of having the Premier present at the Council in London came true when Mr. Peterson briefly appeared at Friday's dinner meeting. The Premier thanked Council for its efforts and stressed that, as its Premier, he was determined to do everything in his power to, "move

Ontario from a bicultural past into a multi-cultural future." Spying a grand piano in the room Mr. Peterson sat down at the keyboard to "tickle the ivories". His musical talents thoroughly entertained Council members who were disappointed that the Premier had to leave so soon.

After dinner, other Council members demonstrated their piano skills and led their colleagues in a rousing singalong with Executive Co-ordinator McErlean doing his "singalong with Mitch Miller" impersonation.

At the breakfast meeting on Saturday, Dr. Kong urged members

to concentrate their energies towards the implementation of Council's recommendations. At the regular business session, Council screened an episode of "Inside Stories", a CBC Television series of multi-cultural stories that is partially funded by the Ministry of Citizenship. Council member Jan Kaszuba and two of his associates from London's Polish community presented Dr. Kong and the Council with a large Polish flag in a touching ceremony.

In the final session, former Council member and Vice President Hanny Hassan and other representatives of London's multicultural clubs, agencies and organizations participated in a panel discussion on their activities in the London community.

Council was honoured to have had the Premier attend its largest meeting in his hometown. His attendance, the arrangements and the outstanding success of the gathering were the results of the efforts of Phil Alexander and his Southwestern Ontario committee including Dominic Mendes and the special assistance of Pegi Walden and many others.

The next Council meeting was planned for Metro Toronto at the end of February, 1989.

APPOINTMENTS TO COUNCIL

Last month Council members were delighted to learn of the re-appointment of Dr. Shiu Loon Kong as President of the Ontario Advisory Council on Multiculturalism and Citizenship, the re-appointment of several other colleagues and the addition of new members.

Congratulations were also extended to Louise Landriault and Madeline Ziniak who were re-appointed as Council Vice Presidents and to Bert Allen who was appointed convener of the newly created Niagara Horseshoe region.

Other re-appointed members continuing to serve Council include: Chuck Do (Toronto); Ivan Boyko (Hamilton); Sarkis Assadourian (Willowdale); Alicia Diaz (Mississauga); Sam Hahn (Scarborough); and Dominic Mendes (London).

Council also welcomed new members Marion Mayman (Nepean); Ann Ilijanic (Windsor); Mohammed Brihmi (Toronto); Robert Bak (Thornhill); Shirley Fraser (Trenton) and Salim Kanji (Thornhill).

In his two-year term of office, Dr. Kong presided over full Council meetings held in Ottawa, North Bay and London. These were the first in the history of Council to be held outside Metro Toronto and gave all

members a chance to learn and share more about their Ontario regions.

Dr. Kong and Council contributed greatly to the New Multicultural Strategy for Ontario which was announced during his first year as President.

Other achievements included the inter-governmental recognition of Council by its participation with various ministries in the formation of government policy on housing, social services, health, education and other areas.

To honour the fortieth anniversary of the Canadian Citizenship Act, Dr. Kong edited and compiled, "Citizenship Reflections", a book that contains the writings of many distinguished Canadians on the subject of citizenship.

Last month, the President with input from the Executive and many Council members, submitted recommendations on the new Ontario Multiculturalism Act to the Honourable Gerry Phillips.

OACMC NEWS

Council in the past six months has resembled a bee-hive of activity. Everyone has been so busy that in retrospect there does not appear to have been a dull moment. Among our many activities and achievements we had an update of mandate, changes in the structure of Council, a new memorandum of understanding, an improved public relations network to promote multiculturalism and citizenship, briefs on education and heritage language, a special presentation to government on multifaith issues

formation of task groups, a draft proposal for a Multiculturalism Act for Ontario, responses to government requests.

While providing information/business workshops for members, organizing members participation in various ministerial advisory committees especially on education and health matters; we arranged public forums in cities across the province. News releases, press coverage, radio and T.V. announcements, meetings with mayors and their community leaders complemented Council's initiatives to better promote multicultural understanding and citizenship.

Increased visibility and expanded community networking throughout Ontario developed further our contacts with concerned organizations.

As Council's business operations have grown there has been a proportionate increase of work at OACMC office. Notices, agendas, minutes and reports for Executive Regional, and Task group meetings besides communications with all levels of government and with the general public now represent only a sizeable portion of our office work. Research reports, briefs to government, public relations publications and news releases, and

general administration/financial documentation exert considerable demand. With a monthly average of fifteen community public events functions and meetings during the past two years, and many of these events being in other sectors of the province we can quickly recognize why the office is always so busy. Council members made such a concerted effort to achieve their objectives this year that we are happy to report that 1988/89 Fiscal Year records will have recorded

many gratifying results.

Irrespective of some changes in staff and an approximate one third turn-over in Council membership, we have continued to satisfy the challenges to be attained.

Our full Council meetings in London and Toronto provided members an opportunity to meet the Premier and Lieutenant Governor of the Province besides the Mayors of these cities and many parliamentary representatives and community leaders. Public Forums in such

places as Ottawa, Belleville, and Pembroke in recent months proved to be excellent opportunities to publicly discuss the inherent richness of cultural diversity in Ontario.

Our Council and staff thank all members of Ontario's community who co-operated with our endeavours this past year. With enthusiasm commitment and determination we now prepare to meet the challenges identified for 1989/90.

MULTICULTURAL ONTARIO

Ontario's rich cultural diversity is closely linked to the flow of immigration to this province.

Historically, immigration has had a definite impact on the multicultural make-up of Ontario's population and it will continue to do so.

In the past 10 years, Ontario has received over 425,000 immigrants. During the period 1980 to 1987, the number of landed immigrants to Ontario has increased from a low point in 1983 of 40,036 to the level of 84,789 in 1987.

Ontario continues to receive approximately 50% of Canada's immigrants, although Ontario constitutes 36% of Canada's population.

Between 1957 and 1987 the proportion of immigrants from the United Kingdom and Europe have decreased, although immigration from these areas still constitutes well over 1/4 of the total for 1987.

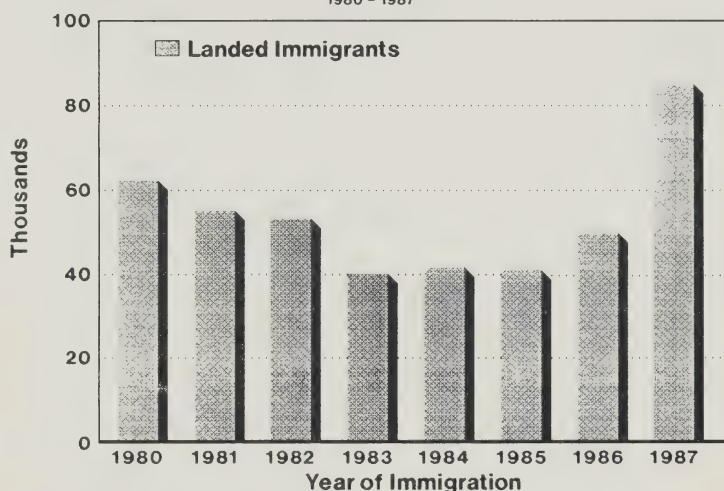
Asian immigration has increased between 1957 and 1987 to become the leading source area during this decade.

The number of immigrants from Latin America and Africa has also increased, adding to the multicultural make-up of Ontario's population.

These statistics and graphs have been prepared by the Ethnocultural Data Office of the Ministry of Citizenship using Employment and Immigration Canada's statistics.

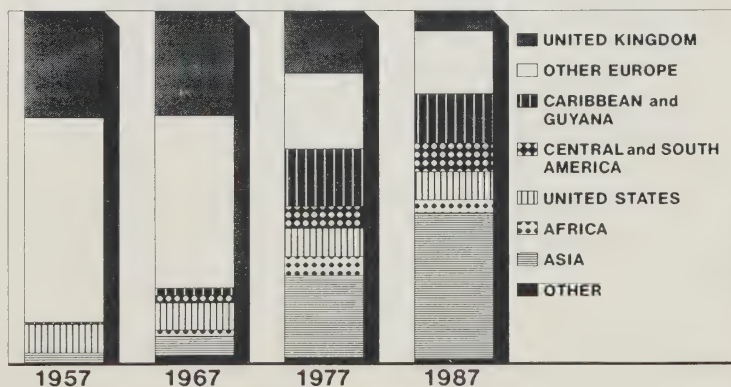
Landed Immigrants to Ontario

1980 - 1987



Source: Employment and Immigration Canada

Immigrants to Ontario by Regions of Origin



Source: Employment and Immigration Canada

COUNCIL'S NORTHERN REGION

Council's Northern Region encompasses an area of roughly 800,000 square kilometres, eighty percent of the total land acreage of Ontario, and represents fifteen electoral districts. The regional boundaries are defined by the northern limits of the province of Ontario, Quebec and Manitoba frontiers in the east and west and Lake Superior in the south. The 1986 National Census figures indicate that over half the population of Northern Ontario does not derive from British or French ancestry, and represents a rich multicultural mosaic.

Currently, there are five Council members from this region. They are from North Bay, Thunder Bay, Sudbury and Sault Ste. Marie, and they reflect various occupational and ethnocultural backgrounds.

In the initial years, OACMC's viewpoint on issues was articulated on the basis of background reports and position papers prepared by Council's Standing Committees. At Full Council Meetings, these reports and papers were passed for approval as recommendations to be forwarded to the government. Occasionally, the background reports themselves were used as resource material by the appropriate Ministries and agencies as a means of communicating multicultural concerns. This process sometimes resulted in meetings between Council members and their counterparts in other agencies.

With the formation of Regional Committees, the Council shifted towards the discussion of issues and concerns from a perspective that was geographically representative. Later, the boundaries of Council's regions were made to coincide with provincial electoral districts. Task Committees also provided combined

input on issues from throughout the province. Council's operations were revised to absorb input from regional deliberations and comments from individual Council members towards the development of specific policy recommendations.

Members of Council's Northern Region have expressed in recent years their concern over several issues including the following:

- The need for increased representation of members from Northern Ontario on boards and commissions.
- The need for increased funding of travel expenditure for services.
- Improvement of settlement and integration service mechanisms and processes for immigrants and refugees in the North, including the extension of the stipulated settlement period. A regional needs assessment study for the North has recently stressed the need for family counselling services for all Northern Ontario seniors, for such support services to newcomers as employment and financial training, housing, daycare, orientation information and for more interpretation/translation services and for an increase in ESL training.
- Crosscultural sensitivity awareness and training for mainstream service groups.
- Better health care, social and legal services, and more culturally sensitive education for Native Canadians, and the need for studying the best means of integrating members of our Native communities into urban centres.
- Senior Services that better address the needs of members of different ethnic groups.

- The need for more community outreach.
- The need for youth support services.
- The need for addressing the isolation factor of the distances that separate various communities in the North.

Council's Northern Region has attended to the needs enumerated above and has organized various platforms to address them. In addition, the region participated in other issues, making Council's presence felt in the Northern community, serving as a bridge between the provincial government and our Northern society. Some of Northern Region's major activities also include:

- A Public Forum in Sudbury in November, 1987. Council members were warmly welcomed by municipal and community representatives and visited several multicultural organizations in the area.
- In March, 1988, Northern Region organized the Full Council Meeting in North Bay. Firm resolutions were tabled, reviewed and passed. In addition, Council members met with provincial, municipal and community representatives from academic and multicultural organizations. A sightseeing tour of North Bay was undertaken. All Council members experienced the challenges facing the Northern Regional members while on Council business.
- At a joint Northern-Southwestern Regional meeting in May, 1988, members reviewed the Radwanski report on Education and a response was sent to the Ministry of Education. The question of streaming in Ontario schools was also discussed.
- For the last six months of the 1988/89 fiscal year, Northern Regional members contributed to the process of drafting a Multiculturalism Act for Ontario.

The Northern Region now focuses its attention on research on Citizenship Development following the Full Council Meeting in February, 1989. The region will examine the material currently available before it turns to the issues warranting attention.

This region's participation on Task Groups and Committees has helped Council realize its objectives and aims.

- The Northern Region is committed to the promotion of multiculturalism in the North, and to the sensitization of that region to the corresponding initiatives undertaken in other parts of the province.
- It aims to eradicate the isolation of the North by increasing media coverage on Council's presence and activities in that community.
- The immediate thrust of the region is to ensure that the voice of Northern Ontario and its regional concerns are heard by the proper bodies, and that the region shall have proportional representation in the province to emphasize further the enormous task of speaking for such a vast and diverse community.

ONTARIO'S PAKISTANI COMMUNITY

Asif Khan

Pakistani-Canadians are people of a distinct cultural heritage. Through their own experience in a multilingual society they have acquired the understanding, and ability to become an integral part of the Canadian multicultural society. Canadians of Pakistani extraction are a freedom-loving, independent, proud, hospitable and generally cheerful people.

To understand Pakistan, the land and its people, one has to study the 5000 years old history of the Indo-Pakistani sub-continent. It is not an easy task to describe a multilingual, multiracial and multicultural society in one or two pages. In consequence, I am limiting my remarks to an introduction of it from a Canadian-Pakistani perspective.

Pakistani-Canadians have brought with them a rich culture and values to share with Canadians. At the same time, they exhibit a will to integrate quickly into Canada socially. They are familiar with social diversity in Pakistan. The words "Pakistan" and "Pakistani" conjure up similar sensations among all four of its major constituents i.e. the Punjabis, the Pathans, the Baluchs, the Sindhis. All four entities, with many tribes in their fold, have glorious traditions of chivalry. Pakistani-Canadians, like Canadians or other ethnic backgrounds, take pride in their Canadian Citizenship.

In Canada, as in Pakistan, we live in harmony, retaining our religion and individual freedom, and share our values with other Canadians. For Pakistani-Canadians this art of harmonious living and citizenship is not new. They have acquired it 5000 years ago during the Indus Valley civilization, an era in history which preceded the Renaissance in Europe. Therefore, the cultural roots of a Pakistani-Canadian are embedded deep in antiquity besides the modern Pakistan of August 14, 1947.

The Pakistanis come from a very populous country in the world — 100 million strong. It is a developing country in Asia, mostly agricultural, with 34 percent literacy rate, and attempting to become self-sufficient. Hence, a Pakistani-Canadian is eager to play his or her role to advance all aspects of life in Canada, and particularly profess and promote the usefulness of multiculturalism. A large number of Pakistanis have brought the educational wealth with them as professionals. After an initial period of adjustment and trial, Pakistani-Canadians have proved themselves to be contributive and valued workers in the job market. Today there are many Canadian-Pakistani doctors, engineers, accountants, teachers and businessmen in Ontario.

Many famous historians have recorded the resilient power, hospitable and friendly qualities of the people of the Indo-Pakistani sub-continent. Historians like Hiuen Tsang, Al-Beruni, Marco Polo have paid tributes to Indo-Pakistanis. The Pakistanis in Canada, irrespective of their home location, are mingling with Canadians of every background, and adapting quickly to make themselves friends and lifelong acquaintances.

Pakistanis who have emigrated to Canada and have settled in Ontario are aware of their difficulties here as a first generation. But they are resolved to overcome these difficulties by playing a positive, constructive role in the advancement of multiculturalism in Ontario.



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Multicultural Ontario



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Ontario Advisory Council on
Multiculturalism and Citizenship

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EDITORIAL

For a long time in human history, the quality of life of a given society or group was shaped by the economic conditions resulting from the environment, and by the values, including the ethical and political hierarchy, that were handed down by tradition. As we approach the end of the twentieth century, and on the basis of what we have experienced recently, our quality of life and society will be influenced in the future more by the way in which we understand ourselves, and the way we perceive others in our community and in the world.

Regardless of economic conditions, system of governance and cultural heritage, people around the world are demonstrating their doubts about traditional beliefs and values, and are turning away from the single-minded pursuit of material gains, especially when it interferes with human relations and ecological stability. At the same time, technology is bringing about a closer bond among people through instant communication, not only of information and ideas, but also of emotion and compassion. We are now truly living in a global village, where the joys and agonies of people near and far directly affect one another. For better or worse, we in Canada are going to live with an increasingly diverse array of people, along with their traditions and values. The challenge that confronts us all is to find common interests and aspirations that link us as Canadians, while at the same time embracing the differences in our people and heritage as sources of enrichment and strength.

The social vision of multiculturalism can be instrumental to guide us in meeting this challenge. Multiculturalism recognizes the pluralistic configuration of Canadians and their cultures and heritages. Multiculturalism also upholds the principles of equity, justice and protection of freedoms and rights for all Canadians, regardless of their background and persuasion. Many nations are made up of people of racial and ethnic diversity. Canada is the only country which responds to the challenges of demographic diversity with



Minister Gerry Phillips and Mayor Art Eggleton meeting with President S.L. Kong and other members of Council in Toronto City Hall.

a multiculturalism vision. Instead of passively waiting for conflicts of a racial or ethnic nature to occur, our society tries to prevent them by fostering an atmosphere of sensitivity and sharing. As this atmosphere prevails, multiculturalism has become the Canadian identity, an identity which makes us proud, and which elicits admiration and envy from nations all over the world, as they struggle to cope with radical social changes of their own.

Despite its lofty vision, multiculturalism also has a strong, practical dimension for our country and its future. In a world of human strife and environmental depravity, Canada is the world's second largest country inhabited by less than one percent of the world's total population. Even if we were to argue selfishly against sharing our abundant resources with fellow members of the human race, our domestic interests compel us to attract investment and immigration to help us service this vast land and maintain our high standard of living. Statistics show that our low fertility rate (1.67 children per woman) will, without increased immigration, cause our present population level to drop significantly. If we fail to address the issue of our underpopulation, we will, in a scant 20 years, find ourselves without enough working people to sustain our productivity in support of our existing

population as they live through their senior years.

The necessity of replenishing our population on a continuous basis will change the Canadian demography in the years ahead. Free trade, combined with the new, international market forces at work, will intensify the flow of people between Canada and the United States, and between Canada and other nations. A number of small communities in Ontario that offer good factory sites and convenient transportation are experiencing a surge in commercial and industrial activities, coupled with dramatic increases in the number of people, particularly of diverse backgrounds. Such demographic changes require adjustment and adaptation by all citizens. As our population grows in number and diversity, social harmony cannot be left to chance. Instead, we need appropriate policies and public programmes to enable us acquire the necessary outlook for dealing with change and diversity. Herein lies the importance of citizenship development education.

While multiculturalism is part of how we define Canada, and it is recognized as an essential make-up of our unique identity, there are still some obstacles to wholehearted acceptance. Education, both in schools and in society, is an important means of helping people of all

ages and heritages to understand Canadian Multiculturalism as a social vision, and to actively participate in charting our future from that perspective. It is incumbent upon every Canadian to acquire an understanding of our demographic destiny and the implications of immigration policies on our well-being and the future of our children. We must all work together to meet the challenges of living in a racially, linguistically and culturally pluralistic society. We must also collectively respond to the larger, shifting global trends and changes that inevitably impact on our lives and national interest. The success of our responses to changes inside and outside our borders, ultimately depends on our knowledge of ourselves and the realization that our greatest strength is inherent in the rich diversity of our citizens.

To know Canada and its place in the world requires commitment and diligent participation. More important, it requires an open mind, including a sensitivity to tune-in with new developments. The last two decades have heralded in a stupendous amount of change, impinging on almost every aspect of our lives. Coping with the shifting and expanding realities have left us with little time to sort out the meaning of many important issues, the context in which they functioned in the past have acquired new dimensions. We must see things as they are, while not obscuring how they have evolved. Canada has a bi-cultural past. Since 1971 when we adopted multiculturalism as policy, however, there has been a slow but steady shift to a richer, more diversified culture. Still, as we examine the cultural life of the average Canadian today, many people would say that, in fact, it is the American culture and way of life which is most dominant in influence. From this perspective, we must be careful in sorting out what we mean when we make reference to the term "the mainstream culture" of Canada.

Even such concepts as patriotism and loyalty have acquired new dimensions in definition. The question of the individual's right to make a choice on a wide range of issues, from abortion to dissention, has become so complex and involved that often, the only possible answer seems to be the juxtaposition of

opposing views. If these and many other issues have become baffling to us adults, imagine how would our young citizens feel as they grow-up amid confusion? It is time that we confront the needs of citizenship development education. It is also important that we approach the question of good citizenship with clarity and objectivity.

A year ago, to commemorate the Fortieth Anniversary of Canadian Citizenship, we invited a cross section of our leaders in all fields of endeavours to describe for us their concept of Canadian citizenship and what constitutes a good Canadian. From the responses received, it became evident that there is no consensus on either issue. Most people used their personal experience and outlook to illustrate their view points. But almost every respondent believed that the rights and responsibilities of citizens were so diverse in scope that it would be prudent to allow individual Canadians to decide as to how he or she would contribute to the common good of our society. This is by no means *laissez-faire*. It demonstrates our leaders' confidence in our people, and the wide latitude for individual choice. This is what makes Canada great and free. From

this perspective, we should recognize that the Canadian way of life, if it is in any definite form, is by no means a well-established entity rigidly determined by tradition. Rather, it is changing, being continuously shaped by our diversity and dynamic resourcefulness.

In his study of contemporary America and its people, Herbert von Borch became so embroiled in the changing trends of that "oldest democratic experiment" that he aptly coined the title of his book *The Unfinished Society* as a descriptor of America. By comparison, Canada with its multiculturalism is a far more open society. We have much more constructing to do and much less of an entrenched position to defend. Our diversity ensures that we are capable of building a greater and more humanitarian society than any nation in history. Canada has been fortunate that the energies of the world have been flowing steadily to its realm. As we celebrate our diversity, let us coordinate our energies to build a multicultural society so it can set an example for others in a world deeply troubled by convulsive conflicts and human degradation. Let our energy flow out, in return, to enrich the world.

ÉDITORIAL

Tout au long de l'histoire humaine, la qualité de vie d'une société ou d'un groupe donnés a été modelée par les conditions économiques issues de l'environnement et par les valeurs, notamment la hiérarchie morale et politique, transmises par la tradition. En cette fin du XX^e siècle, l'expérience que nous avons vécue récemment nous permet d'affirmer que notre qualité de vie et notre société seront désormais davantage influencées par notre perception de nous-mêmes et par notre perception des autres habitants de notre communauté et du monde.

Quelles que soient les conditions économiques, le gouvernement ou le patrimoine culturel, les peuples du monde entier font connaître leurs doutes au sujet des croyances et valeurs traditionnelles et se détournent de la

poursuite résolue des biens matériels, particulièrement si elle entre en conflit avec les relations humaines et l'équilibre écologique. La technologie, quant à elle, resserre les liens entre les individus grâce à la communication instantanée, non seulement de l'information et des idées, mais également des sentiments et de la compassion. Nous vivons vraiment, à l'heure actuelle, dans un grand village où les habitants proches et éloignés sont directement et mutuellement touchés par les joies et misères qu'ils éprouvent. Pour le meilleur et pour le pire, nous, Canadiens, formerons un peuple aux ethnies de plus en plus diverses, avec leurs propres traditions et valeurs. Le défi qui se pose à nous tous est de trouver des intérêts et aspirations communs qui nous unissent en tant que Canadiens et, en même temps, mettre à

profit les différences caractérisant notre peuple et notre patrimoine pour accroître notre richesse et notre force.

La vision sociale du multiculturalisme peut nous aider à relever ce défi. Le multiculturalisme reconnaît le caractère pluraliste des Canadiens, de leurs cultures et de leurs patrimoines. Le multiculturalisme appuie également les principes de l'équité, de la justice et de la protection des droits et libertés de tous les Canadiens, quels que soient leur passé ou leurs croyances. De nombreux peuples sont composés de personnes de races et origines ethniques diverses. Le Canada est le seul pays qui répond aux défis de la diversité démographique avec une vision axée sur le multiculturalisme. Au lieu d'attendre passivement que surgissent des conflits raciaux ou ethniques, notre société essaie de les prévenir en favorisant une atmosphère de sensibilité et de partage. Dans cette atmosphère, le multiculturalisme a fait l'identité canadienne, une identité dont nous sommes fiers, et qui suscite l'admiration et l'envie des peuples du monde entier qui, eux, luttent pour faire face aux changements profonds qui affectent leur structure sociale.

Hormis la noblesse de sa vision, le multiculturalisme présente également une dimension forte et pratique pour notre pays et son avenir. Dans un monde de luttes humaines et de détérioration de l'environnement, le Canada est le deuxième des plus grands pays du monde où la concentration démographique est inférieure à un pour cent de la population totale du globe. Même si nous nous opposons en égoïstes au partage de nos abondantes ressources avec les autres membres de la race humaine, nos intérêts domestiques nous forcent à attirer l'investissement et l'immigration pour nous aider à desservir ce vaste pays et à maintenir notre haut niveau de vie. Les statistiques démontrent que, si le nombre d'immigrants n'augmente pas, notre faible taux de natalité (1,67 enfant par femme) fera baisser considérablement notre population actuelle. Si nous ne prenons pas en main notre problème démographique, nous n'aurons pas suffisamment de travailleurs, d'ici 20 ans à peine, pour maintenir notre productivité à un niveau assez élevé

pour faire vivre notre population actuelle lorsqu'elle atteindra le troisième âge.

La nécessité de relever continuellement notre niveau de population changera la démographie canadienne au cours des années à venir. Le libre-échange, lié aux nouvelles pressions du marché international, intensifiera les mouvements de population entre le Canada et les États-Unis et entre le Canada et les autres nations. Certaines petites communautés de l'Ontario qui offrent des emplacements favorables à l'implantation d'usines et qui sont dotées d'un système de transport efficace connaissent une hausse de leurs activités commerciales et industrielles, de même qu'une importante augmentation du nombre d'habitants, particulièrement d'origines variées. Ces changements démographiques exigent l'ajustement et l'adaptation de tous les citoyens. À l'heure où notre population croît en nombre et en diversité, l'harmonie sociale ne peut être laissée au hasard. Nous avons plutôt besoin de politiques et de programmes publics appropriés qui nous permettent de prendre le recul nécessaire pour affronter le changement et la diversité, d'où l'importance de la sensibilisation aux relations civiques.

Bien que le multiculturalisme définisse en partie le Canada, et qu'il soit reconnu comme un élément essentiel de notre identité, certains obstacles empêchent encore sa pleine acceptation. L'éducation, dans les écoles et dans la société, est un important moyen d'aider les personnes de tout âge et de toutes cultures à percevoir le multiculturalisme canadien comme une vision sociale, et de participer activement au façonnement de notre avenir dans cette optique. Il incombe à chaque Canadien et Canadienne de comprendre notre destin démographique et les répercussions des politiques d'immigration sur notre bien-être et sur l'avenir de nos enfants. Nous devons tous joindre nos efforts pour relever les défis que pose la vie dans une société pluraliste sur les plans racial, linguistique et culturel. Nous devons également répondre collectivement aux tendances évolutives et aux changements qui se dessinent à l'échelle mondiale et qui influent inévitablement

sur notre vie et sur notre intérêt national. Le succès de nos réactions aux changements qui surviennent chez nous et à l'étranger dépend en définitive de notre connaissance de nous-mêmes et de la conviction que notre plus grande force réside dans la riche diversité de nos citoyens.

Pour connaître le Canada et la place qu'il occupe dans le monde, il faut un engagement et une participation assidus. Il faut surtout avoir un esprit ouvert, et s'adapter aux nouveaux développements. Les deux dernières décennies ont annoncé d'innombrables changements, affectant presque chaque aspect de notre vie. Affairés à suivre l'évolution et à nous adapter aux nouvelles réalités, il nous est resté peu de temps pour comprendre le sens de nombreuses questions importantes; le contexte qui les entourait auparavant a pris de nouvelles dimensions. Il nous faut voir les choses telles qu'elles sont, sans pour autant voiler la façon dont elles ont évolué. Le Canada a un passé biculturel. Depuis 1971 cependant, année où nous adoptions la politique du multiculturalisme, il y a eu une transition lente mais constante vers une culture plus riche et plus diversifiée. Malgré tout, si on examine la vie culturelle du Canadien moyen d'aujourd'hui, nombreux sont ceux qui s'accorderaient à dire que c'est en fait la culture et le mode de vie américains qui exercent la plus grande influence. Dans cette optique, nous devons faire attention à ce que nous entendons par le terme "culture dominante" au Canada.

Même la définition des notions de patriotisme et de loyauté a acquis de nouvelles dimensions. Le droit que possède la personne de faire un choix sur une foule de questions, de l'avortement à la dissension, est devenu si complexe et engage à ce point les intéressés que souvent la seule réponse possible semble être la juxtaposition d'opinions contraires. Si ces questions et tant d'autres encore nous laissent perplexes, nous, adultes, imaginez ce que peuvent ressentir nos jeunes qui grandissent au beau milieu de la confusion. Il est temps de réaliser la nécessité d'enseigner le civisme. Il est également important que nous abordions la question du mérite civique avec clarté et objectivité.

Il y a un an, pour commémorer le 40^e anniversaire de la Citoyenneté canadienne, nous avons invité des personnalités oeuvrant dans divers domaines d'activités à nous décrire leur perception de la citoyenneté canadienne et d'un bon Canadien. D'après les réponses reçues, il est évident que ni l'une ni l'autre de ces questions ne rallie des opinions unanimes. La plupart ont eu recours à leur expérience et à leurs opinions personnelles pour illustrer leur point de vue. Mais presque tous étaient d'avis que les droits et responsabilités des citoyens variaient tellement en importance qu'il serait sage de laisser chaque Canadien décider comment il contribuerait au bien commun de notre société. Il ne s'agit nullement de laxisme. Ceci témoigne plutôt de la confiance de nos chefs dans notre peuple et de la grande liberté du choix personnel. Voilà ce qui fait la grandeur et l'indépendance du Canada. Dans cette optique, nous devrions reconnaître que le mode de vie canadien, s'il en est un sous une forme définie, n'est ni profondément ancré ni rigoureusement déterminé par la tradition. Au contraire, il est changeant, continuellement façonné par notre diversité et notre dynamique esprit d'initiative.

Dans son étude de l'Amérique contemporaine et de son peuple, Herbert von Borch a voulu si bien décrire les tendances évolutives de "la plus ancienne expérience démocratique" qu'il donna à son livre le titre fort à propos *The Unfinished Society* pour dépeindre les États-Unis. En comparaison, le Canada, avec son multiculturalisme, est une société de loin plus ouverte. Nous avons beaucoup plus à bâtir et beaucoup moins d'opinions ancrées à défendre. Notre diversité nous permet d'édifier une société plus admirable et plus humanitaire que toute autre dans l'histoire des peuples. Le Canada a eu la chance de voir les énergies du monde se diriger constamment vers lui. À l'heure où nous célébrons notre diversité, unissons nos énergies pour édifier une société de multiculturalisme pour qu'elle puisse donner l'exemple aux autres dans un monde profondément troublé par des conflits violents et la misère humaine. Laissons, en retour, jaillir notre énergie pour enrichir le monde.

MINISTER'S MESSAGE

As Minister of Citizenship and Minister Responsible for Multiculturalism, I am pleased to report to readers of Multicultural Ontario, that, since my last communication with you in March of this year, the Second Session of the Thirty-Fourth Parliament was opened on April 25, 1989 by the Honourable Lincoln M. Alexander, Lieutenant Governor of Ontario.

I would like to outline highlights of the Throne Speech, Ontario's 1989 Budget and update you on some recent initiatives of my Ministry.

The Throne Speech

The Throne Speech set out the government's agenda for this session, outlining a number of priorities we wish to pursue. Since taking office, the government has charted a course for securing a better future for the people of Ontario. We will continue to be guided by our reform agenda.

Highlights of the Throne Speech include:

- Building on our economic strengths to ensure tomorrow's growth.
- Investing in the future of our children by making our education system a more effective springboard to opportunity.
- Reforming social assistance to help people move from dependence to self-reliance.
- Keeping our communities and neighbourhoods safe and secure.
- Promoting healthy lifestyles and preserving quality health care.
- Providing leadership in environmental protection.

The Throne Speech focusses on six inter-related themes: environment, health, safe and secure communities, social assistance, education, and economic development.

1989 Budget

Ontario's 1989 Budget is an expression of your Government's determination to see its commitments, as set out in the Throne Speech, met and its agenda for reform implemented.

Your Government is focussing its resources to support Ontario's competitive position while responding to the needs of those less able to help themselves. Sustainable and environmentally compatible economic growth is the key to improving the quality of life for all in Ontario.

The Budget will keep Ontario competitive, secure the financing of health care, reform Ontario's assistance to the socially and economically disadvantaged, provide for major investments in transportation, support a cleaner, healthier environment and fund the introduction of education innovations. This will be accomplished with Ontario's future clearly in mind and with renewed dedication to Ontario's policy of continued fiscal responsibility.

Ministry of Citizenship Initiatives

With these broader objectives in mind, I am pleased to advise readers of Multicultural Ontario of some recent initiatives of my Ministry that, we believe, will improve the quality of life of all Ontarians.

The Ministry has undertaken a number of initiatives since it was created, including the Multiculturalism Strategy, the Race Relations Policy and participation in a Race Relations Cabinet Committee, which I chair. Our goal is equality of access and opportunity for all.

Increased Funding for Ontario Human Rights Commission

The Government of Ontario has confirmed its commitment to ensuring that our province is a society where all can live and work together in harmony and dignity. One means of achieving this goal is to ensure that all Ontarians enjoy full equality, with access to the highest quality service in the protection of their human rights.

Your Government has increased the funding of the Commission by \$3 million. The new funding will go directly toward the investigation and resolution of individual cases of discrimination. The new funding will also increase the

Commission's effectiveness in addressing the causes of complaint. As well, the Commission will undertake additional new measures to resolve its case backlog.

Human rights violations must be dealt with swiftly and efficiently if we are to maintain a climate of mutual understanding and respect in this province. Additional funding will enable the Commission to access resources and implement programs improving its capacity to defend and promote the principles enshrined in the Ontario Human Rights Code.

New offices will be set up in Kenora, to better serve northern and native communities, and in the Downsview area of Metropolitan Toronto.

Accessibility to Commission offices and services across the province will also be improved.

Cultural Interpreter Projects

The Ministry of Citizenship is one of seventeen ministries and agencies participating, in your Government's five year commitment to prevent family violence. My Ministry recently expanded the Cultural Interpreter Pilot Projects to three new regions in Ontario. A primary objective of these projects is to assist the equality of access to services by non-English speaking women who are victims of wife assault.

Cultural Interpreter Pilot Projects help the victims of wife assault access health, social and legal services. Each project trains cultural interpreters to assist effective communication between workers/professionals and non-English speaking victims of wife assault. At present, service is provided in French, Obijway/Cree, Ukrainian, Spanish, German, Polish and Chinese. Interpreters are trained to deal with the sensitive issue of wife assault within the context of the victim's language and culture.

Four pilot projects are already in existence in the province – Metro Toronto, the Niagara region, Thunder Bay, and Kenora. Other projects are presently being implemented in London, Scarborough and Ottawa.

My Ministry, as lead ministry of the Multicultural Strategy, promotes and supports activities which assist the equality of access to services by all the

people of Ontario. Cultural Interpreter Pilot Projects are testing the effectiveness of trained cultural interpreters in assisting this process. The Ministry has also established an inter-ministerial working group to examine the need for interpreter services and to make recommendations on the Government's role in the provision of these services.

The Ministry's participation in the provincial wife assault initiative is an indication of the Government's concern for all residents of Ontario. Wife assault is a crime — one that affects all of us. It crosses all boundaries of race, culture and class. No one group is immune or free from wife assault. I am pleased that my Ministry is participating in projects to help alleviate this serious crime.

Race Relations

Much attention has focussed recently on race relations. One of the reasons the Ministry of Citizenship was created was to assist individuals to counteract such tensions.

Race relations are a grass roots issue and part of our cultural diversity, part of what makes Ontario a vibrant, vital place to live. Incidents of racial conflict and tension must be addressed. Addressing these issues requires co-operation at all levels of government. To facilitate this process the Ministry of Citizenship has participated in the creation of 17 Race Relations Committees in Ontario.

We have also published the Race Relations Directorate Guide to Services. The Directorate provides services to the public to help foster positive attitudes toward race relations. These services are available to the Race Relations Committees and are outlined in this publication available from our Ministry. A major Race Relations Conference is also planned for the spring of 1990.

Racially Motivated Incidents

The Ontario Policy on Race Relations states in part that:

- Racism in any form is not tolerated in Ontario; and
- Racially motivated offences will be met with the full force of the law to ensure the protection of the dignity and safety of all persons in Ontario.

Readers of Multicultural Ontario are no doubt aware of the recent occurrence of a very disturbing act of overt racism and

anti-semitism. I am referring to the vandalism at the Shaarei Shomayim Synagogue and Yeshiva in Toronto.

After this incident, officials of my ministry's Race Relations Directorate and myself met with representatives of the Synagogue, the Canadian Jewish Congress the Urban Alliance on Race Relations, and leaders of over forty community groups. We strongly expressed outrage on behalf of the Government about this incident. Such actions are tragic, not only for the Jewish community, but for all people in this province. For people who are committed, as we are, to making our society in Ontario a model of tolerance and compassion, incidents like this one remind us that elements of intolerance and bigotry are far more prevalent than any of us would like.

The results of these consultations have been, first, an outpouring of solidarity by community groups, for the Jewish community and, secondly, the development of plans for a forum on white supremacist activities and how they can be opposed in this province. This forum, facilitated by my Ministry, will take place in the near future. Recommendations will also be made on a range of public awareness and education activities to combat such actions.

I welcome the concerns expressed and the support shown by concerned Ontarians and would welcome further suggestions and assistance.

Third Year of Multicultural Strategy

As we enter the third year guided by the Government's Multicultural Strategy, I am pleased that my Ministry is co-ordinating its government-wide implementation, monitoring its progress and keeping Cabinet informed of the results. It is a concrete demonstration of our Government's commitment to ensure that legislation, policies, and programs reflect our multicultural reality and are true to the spirit of partnership and equality.

Consistent with our strategy, several ministries implemented programs this year. I would like to outline just a few:

- EDUCATION – During the current session, a *Heritage Languages Bill* was

presented to the House providing for heritage language classes when requested by the parents of twenty-five or more students.

- **COMMUNITY AND SOCIAL SERVICES – BRIDGING FUNDING** – A new program to encourage co-operation between established social service agencies and community-based agencies to increase the multicultural sensitivity of the established groups.
- **HEALTH – Nursing Homes** – Very soon, tenders will be called for 600 culturally sensitive nursing home beds.
- **SKILLS DEVELOPMENT – LANGUAGE TRAINING** – In a joint project with my Ministry, the Federal Government and the City of Toronto, we announced the establishment of a consolidated Resource Centre for those people who teach Literacy and English as a Second Language.

I was happy to officiate at the expansion of the Ontario Welcome House Network. The downtown Toronto Welcome House moved to new facilities in February and the Scarborough Welcome House opened its expanded offices in June.

I thank the members of the Ontario Advisory Council on Multiculturalism and Citizenship and the readers of Multicultural Ontario, many of whom were involved in the formulation of the Multicultural Strategy. I think you will agree, we can take pride in our accomplishments to date. I look forward to another year of our continuing dialogue and co-operative implementation of the Multicultural Strategy.

(July 11, 1989)

MESSAGE DU MINISTRE

À titre de ministre des Affaires civiques et ministre délégué aux multiculturalisme, il me fait plaisir d'informer les lecteurs de L'Ontario Multiculturelle que, depuis ma dernière communication au mois de mars, la deuxième session de la 34^e législature a été ouverte le 25 avril 1989 par l'honorable Lincoln M. Alexander, lieutenant-gouverneur de l'Ontario.

J'aimerais vous donner un aperçu des points saillants du discours du Trône, du budget de l'Ontario pour 1989 et des plus récentes réalisations de mon ministère.

Le discours du Trône

Le discours du Trône a présenté le programme du gouvernement pour la présente session en indiquant les domaines auxquels nous accordons une attention prioritaire. Depuis qu'il est au pouvoir, le gouvernement a adopté des mesures visant à assurer un avenir meilleur pour la population de l'Ontario. Nous poursuivrons notre programme de réforme.

Les faits saillants du discours du Trône comprennent notamment :

- accroître notre force économique pour assurer notre croissance future;
- investir dans l'avenir de nos jeunes en veillant à ce que notre système d'éducation leur donne la chance de bénéficier de plus grandes possibilités d'avenir;
- réformer l'aide sociale pour aider les gens à vivre de façon plus indépendante et autonome;
- assurer la sécurité des communautés et des quartiers;
- promouvoir un style de vie plus sain et préserver la qualité des services de santé;
- assurer le leadership en matière de protection de l'environnement.

Le discours du Trône a porté sur six thèmes interreliés : l'environnement, la santé, la sécurité des communautés, l'aide sociale, l'éducation et le développement économique.

Le budget de 1989

Le budget de l'Ontario pour 1989 exprime la volonté de votre gouvernement de réaliser les engagements qu'il a pris dans le discours du Trône et de mettre en oeuvre son programme de réforme.

Le gouvernement concentre ses ressources dans le but de maintenir la position concurrentielle de l'Ontario, tout en s'occupant des personnes qui ont le plus besoin d'aide. Une croissance économique équilibrée et compatible avec l'environnement est le meilleur moyen d'améliorer la qualité de vie de tous les Ontariens.

Le budget permettra à l'Ontario de demeurer concurrentiel, de maintenir le financement des services de santé, de réformer l'aide sociale destinée aux personnes socialement et économiquement défavorisées, d'assurer des investissements importants dans le domaine des transports, de favoriser l'assainissement de l'environnement et de consacrer des fonds pour l'adoption de mesures innovatrices dans le domaine de l'éducation. Ces initiatives seront réalisées en gardant à l'esprit les perspectives d'avenir de l'Ontario et le respect de nos engagements envers la poursuite d'une saine administration financière.

Les initiatives du ministère des Affaires civiques

Compte tenu de ces grands objectifs, je suis heureux de faire part aux lecteurs de L'Ontario Multiculturelle de quelques-unes des plus récentes initiatives de mon ministère qui contribueront, selon nous, à améliorer la qualité de vie des Ontariens.

Plusieurs mesures importantes ont été adoptées depuis la création du ministère, dont la Politique ontarienne sur le multiculturalisme et la mise sur pied du Comité ministériel sur les relations interraciales, dont je suis président. Notre objectif est d'assurer à tous l'égalité d'accès et des chances.

L'augmentation du financement de la Commission ontarienne des droits de la personne

Le gouvernement de l'Ontario a réaffirmé son engagement visant à assurer que notre province soit une société au sein de laquelle les personnes peuvent vivre et travailler en harmonie et avec dignité. Une façon d'atteindre cet objectif est de veiller à ce que tous les Ontariens soient égaux et aient accès à des services de la plus haute qualité en matière de protection des droits de la personne.

Le gouvernement a accru de trois millions de dollars le budget de la Commission. Ces fonds supplémentaires serviront à enquêter et résoudre les cas individuels de discrimination. Ils permettront également à la Commission de s'attaquer plus efficacement aux causes des plaintes. De plus, la Commission prendra des mesures pour étudier les cas dont le règlement accuse un retard.

Si nous voulons maintenir un climat de compréhension et de respect mutuels dans notre province, nous devons réagir rapidement et efficacement à toute infraction aux droits de la personne. Des fonds supplémentaires permettront à la Commission d'avoir accès à des ressources et de mettre en oeuvre des programmes qui l'aideront à mieux défendre et promouvoir les dispositions du *Code des droits de la personne* de l'Ontario.

Ces fonds lui permettront aussi d'ouvrir un bureau à Kenora pour mieux servir le nord de la province et les communautés autochtones, de même qu'à Downsview, dans la communauté urbaine de Toronto. La Commission veillera également à améliorer l'accessibilité de ses bureaux et ses services.

Les projets d'interprétation culturelle

Le ministère des Affaires civiques est l'un des 17 ministères et organismes participant au programme quinquennal du gouvernement visant à lutter contre la violence familiale. Mon ministère a étendu récemment à trois autres régions ontariennes les projets d'interprétation culturelle. Le but premier de ces projets est d'assurer l'égalité d'accès aux services par les femmes qui ne

s'expriment pas en anglais et qui sont victimes de violence familiale.

Les projets d'interprétation culturelle aide les femmes victimes de violence familiale à avoir accès aux services de santé, de même qu'aux services sociaux et juridiques. Chaque projet permet de former des interprètes culturels pour faciliter les communications entre les travailleurs sociaux ou professionnels et les femmes victimes de violence familiale qui ne parlent pas l'anglais. Ce service est également offert en français, en ojibway/cree, en ukrainien, en espagnol, en allemand, en polonais et en chinois. Les interprètes reçoivent une formation spéciale leur permettant de traiter des cas de violence familiale en tenant compte de la langue et de la culture des victimes.

Quatre projets pilotes fonctionnent présentement dans les régions suivantes : communauté urbaine de Toronto, région du Niagara, Thunder Bay et Kenora. D'autres projets sont en voie de mise en oeuvre à London, Scarborough et Ottawa.

Le ministère, ayant un rôle prépondérant dans l'application de la Politique ontarienne sur le multiculturalisme, encourage et appuie les activités qui contribuent à assurer que tous les citoyens de l'Ontario bénéficient d'un accès égal aux services. Les projets d'interprétation culturelle permettent de vérifier l'efficacité des services d'interprètes culturels qualifiés. Le ministère a également mis sur pied un groupe de travail interministériel pour étudier les besoins en matière de services d'interprètes culturels et des recommandations seront faites au sujet du rôle du gouvernement dans la prestation de ces services.

La participation du ministère à la lutte provinciale contre la violence familiale dont les femmes sont victimes démontre l'engagement du gouvernement d'assurer le bien-être de tous les Ontariens. La violence à l'endroit des femmes est un crime qui touche tout le monde. Ce phénomène n'est limité à aucun groupe ethnique et culturel, et à aucune classe sociale. Aucun groupe n'est à l'abri de la violence familiale à l'endroit des femmes. Je suis heureux que mon ministère participe à des projets visant à combattre ce crime grave.

Les relations interraciales

On a beaucoup entendu parler récemment de certains problèmes de relations interraciales. L'une des raisons pour lesquelles le ministère des Affaires civiques a été créé est justement d'aider à résoudre ce genre de problèmes.

Les relations interraciales touchent chacun de nous et font partie de notre diversité culturelle. Elles contribuent aussi à faire de l'Ontario une société dynamique où il fait bon vivre. Les incidents découlant de tensions ou de conflits interraciaux ne doivent pas être ignorés. L'intervention dans ce domaine exige la collaboration de tous les niveaux de gouvernement. Pour faciliter ce travail, le ministère des Affaires civiques a participé à la création de 17 comités sur les relations interraciales en Ontario.

Nous avons également publié un Guide des services de la Direction générale des relations interraciales. Celle-ci offre des services au public dans le but de favoriser les attitudes positives dans le domaine des relations interraciales. Les comités sur les relations interraciales peuvent faire appel aux services énumérés dans le guide publié par le ministère. La tenue d'une importante conférence sur les relations interraciales est prévue pour le printemps 1990.

Les incidents raciaux

La Politique ontarienne sur les relations interraciales stipule, entre autres, que :

- Le racisme n'est toléré sous aucune forme en Ontario; et
- Les infractions de nature raciale seront rigoureusement punies par la loi, pour que soient préservées la dignité et la sécurité de tous ceux qui vivent en Ontario.

Les lecteurs de L'Ontario Multiculturelle ont sans doute entendu parler des actes troublants de racisme et d'antisémitisme qui ont été commis récemment. Je veux parler ici du vandalisme survenu à la synagogue Shaarei Shomayim et au Yeshiva, à Toronto.

Après ces incidents, le personnel de la Direction des relations interraciales de mon ministère et moi-même, avons rencontré les représentants de la synagogue et du Congrès juif canadien et de l'Urban Alliance on Race Relations. Nous leur avons clairement exprimé l'indignation du gouvernement à l'égard



Lieutenant Governor's Reception.
Left to Right: Bert Allen,
Louise Landriault, Trac Bang (Chuck) Do
and Phil Alexander.

de ces actes. Il s'agit d'un geste tragique non seulement pour la communauté juive, mais aussi pour toute la population de notre province. Pour des personnes aussi déterminées que nous le sommes à faire de l'Ontario un modèle de tolérance et de générosité, ce genre d'incidents nous rappellent que l'intolérance et le fanatisme sont encore plus répandus qu'on pourrait le croire.

Ces consultations ont eu comme résultats, premièrement, de susciter un sentiment important de solidarité parmi ces organismes communautaires et la communauté juive et, deuxièmement, l'élaboration d'un plan visant à organiser un forum sur les activités des suprémacistes blancs et à trouver les moyens de s'opposer à ce genre d'activités dans notre province. Ce forum

que mon ministère aidera à organiser se tiendra prochainement. Des recommandations seront également faites en vue d'organiser des activités de sensibilisation et d'éducation pour lutter contre ce genre d'actions.

J'ai apprécié les inquiétudes exprimées par les Ontariens et l'appui qu'ils nous ont accordé par rapport à cette question. Je les invite d'ailleurs à me faire part de leurs suggestions et à m'accorder leur aide.

La troisième année de la politique ontarienne sur le multiculturalisme

Au début de la troisième année de l'adoption de la Politique ontarienne sur le multiculturalisme, je suis heureux que mon ministère soit chargé de sa mise en oeuvre dans l'ensemble des activités

gouvernementales, d'en surveiller l'application et d'informer le Conseil des ministres des résultats obtenus. Cette politique illustre l'engagement du gouvernement de veiller à ce que les lois, les politiques et les programmes reflètent notre réalité multiculturelle et s'inspirent des principes de collaboration et d'égalité.

Cette année, plusieurs ministères ont mis en oeuvre des programmes en vertu de cette politique. J'aimerais en mentionner quelques-uns :

- **ÉDUCATION** – Au cours de la présente session, un projet de loi sur l'enseignement des langues d'origine a été présenté à l'Assemblée législative. Ce projet de loi stipule qu'une classe d'enseignement d'une langue d'origine doit être mise sur pied lorsque les



Council Members attending a reception hosted by Mayor Art Eggleton in Toronto City Hall.

Left to Right: Milton Pearson, Pilar Miguel, Dr. Francis Sam, Minister Gerry Phillips, Morris VandenBaar, Jan Kaszuba, Antonio Valente and Asha Bidani.



Lieutenant Governor Lincoln Alexander welcomes Council at Queen's Park.

Left to Right: Ivan Boyco, Lieutenant Governor Lincoln Alexander, Dr. Shiu Loon Kong

parents de 25 élèves ou plus en font la demande.

- **SERVICES SOCIAUX ET COMMUNAUTAIRES** – Un nouveau programme de financement d'appoint a été créé dans le but de favoriser la collaboration entre les organismes de services sociaux et les organismes communautaires dans le but de sensibiliser ces organismes au multiculturalisme.
- **SANTÉ – MAISONS DE SOINS INFIRMIERS** – Un appel d'offres sera lancé très prochainement pour l'aménagement, dans les maisons de soins infirmiers, de 600 places adaptées aux besoins des personnes d'origines ethniques diverses.

- **FORMATION PROFESSIONNELLE – APPRENTISSAGE LINGUISTIQUE** – Dans le cadre d'un projet réalisé grâce à la collaboration de mon ministère, du gouvernement fédéral et de la Ville de Toronto, nous avons annoncé la création d'un centre de documentation centralisé à l'intention des personnes donnant des cours d'anglais langue seconde.

J'ai également été très heureux de procéder à l'expansion du réseau des Maisons d'accueil de l'Ontario. La Maison d'accueil de l'Ontario – Toronto, située au centre-ville, a emménagé dans de nouveaux locaux en février et la Maison d'accueil de l'Ontario – Scarborough a inauguré des bureaux plus spacieux en juin.

En terminant, je tiens à remercier les membres du Comité consultatif des relations civiques et multiculturelles de l'Ontario et les lecteurs de L'Ontario Multiculturelle pour leur contribution à l'élaboration de la Politique ontarienne sur le multiculturalisme. Je pense que vous conviendrez avec moi que nous pouvons être fiers de ce que nous avons accompli jusqu'à maintenant. J'ai confiance que notre dialogue et notre collaboration se rapportant à la mise en oeuvre de cette politique se poursuivra au cours de l'année.

Le 11 juillet 1989

TORONTO WELCOMES FEBRUARY FULL COUNCIL MEETING

For the first time in almost two years, Toronto was the host city in February for a three day meeting of the Ontario Advisory Council on Multiculturalism and Citizenship. Before returning to the political and economic hub of the province, the full Council had previously met in Ottawa, North Bay and London.

On Thursday, February 23, Toronto Mayor, His Worship Mayor Art Eggleton, was the host of an early evening civic reception at Toronto City Hall for Council members, elected representatives and community leaders.

In his welcoming remarks Mr. Eggleton referred with pride to the ethnic and cultural diversity of Toronto; the achievements and accomplishments of the Mayor's Committee on Community and Race Relations; and announced that the City of Toronto has declared 1989 to be the Year for Racial Harmony so as to encourage tolerance and respect for individual similarities and differences.

After the City of Toronto reception, Council members returned to the Chelsea Hotel, for a series of regional reviews by the vice presidents/convenors. For most Council members, the first day's session ended around a piano and fireplace in a room next-door where Golden Horseshoe members Madeline Pogachar and James Antaloczy entertained with their mutual musical talents.

Council reconvened early the next morning inside a beautiful room at Ontario's Legislative Building where Council President Dr. Shiu Loon Kong reviewed a draft document of the proposed "Act Respecting Multiculturalism in Ontario". After much discussion the full Council gave its unqualified support to the proposed draft which, when passed, would lead to the Ontario Multiculturalism Act. To many Council members this would be a dream come true.

Regional convenors presented reports from their areas and a new region, the Niagara Golden Horseshoe composed of former members of the Southwest region with the addition of several new members, was introduced to the meeting. The Golden Horseshoe region

will host the next full Council meeting in Hamilton, September 21-22-23.

Over a working luncheon, the regions more fully discussed the proposed Ontario Multiculturalism Act. When that concluded they were taken on an escorted tour of Queen's Park and the magnificent Legislative Assembly. The ornate wood and stone carvings, the majesty of the room and its overall beauty awed all the touring members.

In the afternoon, Dr. Kong discussed the accomplishments of Council and highlighted some of the initiatives that it had undertaken since the last full Council meeting in London. He elaborated upon Council's direction in the area of Citizenship Development and asked all Regions to give careful and due consideration to this important undertaking in future deliberations.

At the end of the afternoon session, Council members were invited by the Lieutenant-Governor for the Province of Ontario, the Honourable Lincoln M. Alexander, to join him at a special reception which was held in his Queen's Park Suite. His Honour extended a warm sincere welcome to all guests as he spoke of the importance of Council and its efforts in making Ontario a place where its citizens celebrate the diversity

of cultures and people as a source of enrichment and strength.

Later that night Council members attended a dinner meeting with the Honourable Gerry Phillips, Minister of Citizenship for the Province of Ontario. In his remarks at the dinner meeting, Mr. Phillips urged Council members and his invited guests, who represented a wide-range of media, business, professional, political and community leaders, to join forces to make Ontario a more sensitive and appreciative society by recognizing and celebrating its unique diversity. He challenged them to take a more vigorous leadership role in promoting the benefits of living and working harmoniously in a truly multicultural province.

On a very full Saturday morning, Ontario Provincial Police Commissioner T. O'Grady spoke to Council about the employment practices that the force has in place to ensure OPP recruits more fully represent the multicultural fabric of the province. He also unveiled an advertising strategy which was designed to reach out to the community that was to be launched soon after the Council meeting.

Mr. Murad Velshi, the Parliamentary Assistant to the Minister of Citizenship, was the next guest speaker. He discussed



Full Council in February. Council Members testing their musical talent.
Left to Right: Franco Leone, Antonio Doctor, James Antaloczy, Madelaine Pogachar, Morris VandenBaar, Louise Landriault, Vassilios Piliotis and Antonio Valente.

some of the directions that the Ministry has taken over the past and outlined some of its future objectives. He also talked about the development of a strong citizenship component in the department and expressed his thoughts that multiculturalism provided an opportunity for all Ontarians to share. Murad then introduced three other government representatives, who like himself, were parliamentary assistants to Ministers.

Mr. Charles Beer, who once worked at the Ministry of Citizenship, is the Parliamentary Assistant to the Minister of Education. Mr. Beer detailed the Ministry's efforts in areas which were of great concern to Council – heritage language education; and the Rawanski report with its many proposals regarding “streaming” and students who drop out of school. He talked about the Ministry's policies in moving Ontario education from a state of tolerance to a state of acceptance for all students.

The Parliamentary Assistant to the Attorney General Mr. Steven Offer, outlined his Ministry's efforts to rewrite the Trespass Act so as not to allow the exclusion of shopping mall patrons because of their heritage. Mr. Offer also briefly reviewed the composition and mandate of the Ontario Civil Review Board which was also of great interest to many Council members.

Mr. Steve Mahoney, the Parliamentary Secretary to the Minister responsible for Ontario's Industry, Trade and Commerce told of the difficulties faced by many small businesses operated by new Canadians in dealing with a large, faceless bureaucracy and its myriad of rules and regulations.

All four of the speakers strongly endorsed the importance and need for better communication and collaboration among the various ministries of government and the Ontario Advisory Council on Multiculturalism and Citizenship.

Following a review of Council's Strategic Plan for 1988/89 presented by Dr. Kong and Executive Co-ordinator Henry McErlean, and some further remarks by the President, the first full Council meeting of the Advisory Council on Multiculturalism and Citizenship to be held in Toronto in almost two years came to end. It was an unqualified success!

ONTARIO'S ITALIAN COMMUNITY

The history of Italian immigration to North America can be traced back to the great explorers of the 15th Century. In addition to Cristoforo Colombo and Amerigo Vespucci, Giovanni Caboto, perhaps better known as John Cabot, also played an important role in the exploration of our country. In the 1490s, Caboto left his native Italy in search of a court that would support a westward voyage. In 1496, King Henry VII of England granted letters patent to Caboto and his sons. They sailed in May of 1497 and landed at Cape Bonavista in present-day Newfoundland on June 24, 1497.

From the time of Caboto's landing, there has been Italian immigration to Canada. Many 19th Century, Italian immigrants worked on building our national railway alongside immigrants from other countries.

Most Canadians are not aware of the treatment of Italian Canadians during the Second World War. Toronto historian Luigi G. Pennacchio has conducted extensive research into the Italian Canadian community with particular emphasis on the period around World War II. In his paper “Fascism and the Internment of Canada's Italians During the Second World War” Pennacchio relates that there were over 112,000 Canadians of Italian origin in 1941. Over one half of them were Canadian born. In fact, of this group, close to 42,000 had become Canadian citizens prior to 1911.

Even though 93% of Italian Canadians held Canadian citizenship when Canada went to war with Italy in 1940, the Canadian government interned over 600 of them for periods up to three years. A further 31,000 Italian Canadians had their movements restricted by being classified by the Canadian government as “enemy aliens”. Sadly, this is a chapter of Canadian history where Italian Canadians shared the same treatment as Canadians who came from certain other countries.

After the end of the second World War, large numbers of Italian immigrants came to Canada. The community faced many challenges in organizing itself to help meet the needs of its members.

Those challenges resulted in the creation of a wide range of community groups. In the 1980s, the Italian Canadian community can proudly point to vibrant centres of activity in Toronto, Ottawa, Hamilton, Thunder Bay, Sudbury, and every other centre where Italian Canadians have settled.

There are over one million Canadians of Italian origin across the country. Over 500,000 of them reside in Ontario. The large number of Italian Canadians and the fact that they have settled in every part of the country presented particular challenges to the creation of a single voice for the community. In 1974, the National Congress of Italian Canadians (NCIC) was founded to be the advocacy group for the community. The NCIC operates through a national, regional and local structure.

Italian Canadians share a broad range of concerns with all Canadians in the areas of national unity, social and economic policy and the future of multiculturalism. It is, therefore, just as likely to find community organizations presenting briefs on proposed amendments to the Constitution of Canada, as it is to find groups working to break down barriers to the accessibility of services. In recent years, Italian Canadian community organizations have placed special emphasis on working together with other cultural groups on projects of mutual interest. All Canadians have a stake in the future direction of our country. By developing the spirit of voluntarism, the desire to take on leadership roles and the ability to work with other groups, community organizations contribute immeasurably to the future of multiculturalism.

*By: Elvira d'Ambrosio
Vice-President*

ETHNOCULTURAL DATA BASE

The citizenship tables and selected highlights presented in this issue were specially prepared by the Ethnocultural Data Office in the Ministry of Citizenship. The source of data is the 1986 Census of Canada, from the sample of 20% of Canadian households, for Ontario and Canada.

CITIZENSHIP refers to the legal citizenship status of the respondents. Persons who are citizens of more than one country were asked to indicate this fact.

Citizenship data and period of immigration are available at the Province, Census Metropolitan Area and Census Division levels.

Please direct your requests in writing to:

Ethnocultural Data Information
Ministry of Citizenship
77 Bloor Street West, 5th Floor
Toronto, Ontario M7A 2R9

Highlights

- In Canada, 96% of the population are Canadian citizens.
- In Ontario, of those with Canadian citizenship, 18% are immigrants.
- Of those who immigrated between 1961 and 1976, more than 70% have become Canadian citizens.
- Of those who immigrated between 1977 and 1986, less than 10% have become Canadian citizens.
- Of Ontario's immigrant population, 73% have become Canadian citizens.
- Similarly, 75% of Canada's immigrant population have become Canadian citizens.

Population by Citizenship, Ontario and Canada, 1986

	Ontario		Canada	
	Number	%	Number	%
Total Population	9,001,165	100.0	25,022,005	100.0
Canadian Citizenship	8,431,005	93.7	23,997,710	95.9
Canadian by Birth	6,919,980		21,113,855	
Cdn. by Naturalization	1,511,025		2,925,020	
Citizenship other than Canadian	570,165	6.3	1,024,300	4.1

Source: 1986 Census, Statistics Canada

Population by Citizenship and Period of Immigration, Ontario, 1986

	Total	Period of Immigration			
		<1946	1946-60	1961-76	1977-86
Total Population	9,001,165	171,290	652,670	872,965	384,275
Cdn. Citizenship	8,431,005	162,190	579,110	627,045	142,680
Canadian by Birth	6,919,980	0	0	0	0
Cdn. by Naturalization	1,511,025	162,190	579,110	627,045	142,680
Citizenship other than Canadian	570,165	9,100	73,560	245,920	241,595

Source: 1986 Census, Statistics Canada

Immigrant Population by Citizenship, Ontario and Canada, 1986

	Ontario		Canada	
	Number	%	Number	%
Immigrant Population	2,081,195	100.0	3,908,150	100.0
Cdn. by Naturalization	1,511,025	72.6	2,925,020	74.8
Citizenship other than Canadian	570,165	27.4	1,024,300	26.2

Source: 1986 Census, Statistics Canada

INTERNSHIP IN MULTICULTURALISM

Three Master degrees students from the Ontario Institute for Studies in Education (OISE) undertook in the past 6 months some research projects pertinent to multiculturalism in Ontario. They have shared their findings with OACMC.

Ms. Fatima Lopes researched current practices in the psycho-educational assessment of minority students.

Following a review of the literature on the psycho-educational assessment of minority students, she examined the extent to which the recommendations offered are reflected in both policy and practice in Metropolitan Toronto school boards. It is intended that this project will serve as a pilot study for further research into this complex and at times controversial issue.

The research report makes a considerable number of recommendations including the following:

- When working with minority students, an assessment must be comprehensive.
- Caution needs to be taken in presenting IQ scores since they may not be valid indices of minority students academic potential until they have been in Canada for at least five years.
- Minimize culturally specific and verbal components of testing. Improve the quality of regular educational services before referring for special services.
- Appropriate training should be provided for teachers psycho-educational consultant's and others coming in contact with special populations.

Mr. Richard Kercz researched the Ministry of Citizenship's role in the five year strategy for multiculturalism through the dispensation of grants and funding. The challenges of a multicultural Ontario have been accepted willingly, perhaps more willingly than any other country in the world. In the eyes of our government, multiculturalism is definitely becoming more than just a token statement about our society, it is the life blood of our society. What is needed is an updated

inventory of what precisely the government has been doing to produce and create a truly Multicultural Ontario. This project seeks to provide some of that information, as well as suggest future areas for OACMC to pursue. The focus of the report is the Ministry of Citizenship and its role in supporting the multiculturalism strategy through the dispersion of grants and funding. Suggestions have been made to support an analysis of all the ministries allocation processes in relation to the multiculturalism goal.

Ms. Megan Borner researched the Race Relations policies of the Dufferin Peel, York and Durham School Boards. She investigated the pattern of thinking in Racial matters. Recognizing the educational system to be usually the first battleground of social change, this study sought to find out how the school

boards of these counties are coping with their rapidly changing communities.

Some of the general issues and problems the school boards are experiencing, include size and diversity of regions. All of the boards are facing a communication problem with the schools and communities in their regions. Unlike Toronto, ethnic communities in the outlying regions are for the most part fragmented. The lack of cohesion in ethnic communities is detrimental to efforts in producing a fair and progressive policy.

Recommendations have been submitted and areas for future study have been identified.

OACMC thanks the above named students, as also their professor, Dr. Peter Gamlin, for sharing the research done. Arrangements have been made for the follow-up action deemed necessary.

OACMC NEWS

With renewed enthusiasm and commitment, everyone at OACMC commenced work on the challenges established for 1989/90 fiscal year. While Council members in all regions met and acted upon business issues, staff at the Council office put in operation our new computer and fax machine.

Administration activities involved a whole spectrum of activities such as the organization of two orientation workshops for eight newly appointed members to Council, plans with Niagara Region to host the upcoming Full Council Meeting, community forums in North Bay, Kingston, Windsor, and Belleville. A master list of OACMC membership 1973-89 was prepared to ensure all members receive our OACMC publications; to enhance our community network through membership contact in all corners of Ontario; and to explore the feasibility of an eventual reunion of all OACMC membership. One initiative

undertaken this year by all regions of Council is a review of Citizenship Development Education in Ontario. Having researched available pertinent publications, materials, programmes and projects, each region is expected to table a report at the next Full Council Meeting in September. Attendance at community meetings, functions, and events; participation in task groups and committees with government ministries; presentations and briefs to government; and networking with multicultural organizations is again representative of our on-going activities.

Considering Council's past achievements and especially in recent years, and the objectives already outlined for this year, we are confident OACMC will make also in 1989/90 a valuable contribution to multiculturalism and citizenship in Ontario.

APPOINTMENTS TO COUNCIL

OACMC members and staff congratulate and welcome Mr. Herbert James Allen as Vice-President of Councils, Niagara Region, and the re-appointment of Ms. Elvira d'Ambrosio, Vice-President, Metro-Toronto Region and Council members, Mr. Saudagar Singh Sidhu, Mr. Zygmunt Andruskiewicz, Mr. James Antaloczy, Mrs. Asha Bidani, Mrs. Lucia Cardoso, Mrs. Mary Huschka, Mr. Vassilios Piliotis, Mr. Saudagar Singh Sidhu, Mr. Morris VandenBaar and Mr. Khaleek Yusuf.

Eight new members have recently been appointed to Council. Their experience, sensitivity to multiculturalism needs in Ontario, and volunteerism is an expression of the valuable contribution they can make to our Council's endeavours. Everyone at OACMC extend also to them a warm welcome and good wishes.

Newly Appointed Members

Sudersben Kumar Beri is presently a life insurance underwriter with Canada Life. He worked with the government of Kenya for approximately 15 years, and served in the capacity of Deputy Secretary.

Ritsuko Sarah Inouye is an administrator in the field of computer technology, and holds a B.A. from the University of Western Ontario, London. Ms. Inouye has served the Japanese community in Ontario since 1949. Actively involved with the Toronto chapter of the umbrella Japanese Canadian Citizens Association, she was also on the Ontario Council in London. Ms. Inouye was a founding member of the Toronto JCCA Elderly Care Committee, now the Momiji Health Care Society. She was an office bearer on the

National Japanese Canadian Citizens Association, and was also involved in the publication of Ken Adachi's book *The Enemy that Never Was*.

Claudia Denise Jones is the Executive Director of Peel Multicultural Council. She obtained a B.A. in communication studies at the University of Windsor and then proceeded to work in community and volunteer development, public relations, broadcast and journalism, administration and programme management. Ms. Jones has served on the Mississauga Mayor's Community and Race Relations Committee and several other community organizations.

Rebecca Ruth Maki obtained a B.A. at Lakehead University. She has worked as a teacher and education counsellor and is at present Assistant Education Director of the Northern Nishnawbe Education Council. Ms. Maki has served on the Board of Governors, Confederation College, the Ontario Native Education Counselling Association and other northern community organizations.

Salme Orvokki Pinola has published three volumes of poetry and a novel since she began writing in Finnish and English in 1967. She is a regular contributor to Canada's oldest Finnish newspaper *Canadan Uutiset* in Thunder Bay. She taught Finnish in the Heritage Language Programme and is a member of several literary, historical and multicultural organizations.

Gayle Merrily Sable an experienced professional with strong teaching and counselling skills, is a certified elementary school teacher and an addiction counsellor by training. Ms.

Sable also worked in the field placement programme at George Brown College before accepting a four-year term as administrator of the Pine Villa Retirement Home. Among her community activities, Ms. Sable numbers her directorship of arts and crafts at the Forest Valley Day Camp, and her volunteer work at the Bloorview Home for Incurable Children. Ms. Sable is a member of the National Ballet of Canada.

Antoun Sarkis Sassine obtained his PhD in French Language and literature from Wayne State University in Detroit, Michigan. He taught French, Spanish and Arabic there before his appointment as Assistant Professor of French at the University of Windsor. He has published several papers on French language literature. Mr. Sassine is a prominent member of several scholarly, educational and multicultural organizations, including the Canadian Lebanese League, and the Multicultural Council of Windsor and Essex County.

Mila Chavez-Wong holds a post-graduate intensive care nursing certificate. She worked in the medical field as a manager and cardiac stress testing unit nurse at Franmed, Toronto. Ms. Wong is president of the Sudbury Multicultural Folk Arts Association, among other organizations. She is also a member of the United Way, the Sudbury Public Library Board of Trustees, and the Advisory Council on Employment and Immigration. Ms. Wong hosted and produced educational television programmes on medical, multicultural, employment and immigration issues.



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Multicultural Ontario



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EDITORIAL

Against the backdrop of the tumultuous developments in China, Eastern Europe and Central America last year, 1990 heralded even more dramatic changes in its wake. One reads, in an issue of *Time Magazine* in February, about Nelson Mandela's release after spending 27 years in jail in South Africa, and Gorbachev surrendering the Communist Party's 72-year monopoly on power in the Soviet Union. Thus, both the political far right and the extreme left finally gave up their coercive ideologies in exchange for practical humanity. From our Capital, appropriately, news of the decision reached by the principal players to unite the two Germanies added luster to the aurora of hope.

Casting the political veneer of these developments aside, we can see a common thread which ties them together, although they emerged from different backgrounds. Whichever case we examine, including the situations in the Middle East and Ireland, the people involved in their struggles are motivated by the desire for identity and self-determination. Identity, which is the fabric of the human psyche, takes its pattern from a person's heritage, that which makes a person what he/she is. Self-determination, whether it pertains to an individual or a group, finds its legitimacy and life only in an environment where human differences are accepted and human rights respected unconditionally.

Throughout the world, the future challenge is to create human relations based on harmonious co-existence in which the desire for identity and self-determination can find full expression and satisfaction. The task is as complex as it is difficult. However, given the will to achieve, human beings who can create visions are also able to transform them into living practice, however strenuous and lengthy the process might be.



Ontario Advisory Council on
Multiculturalism and Citizenship

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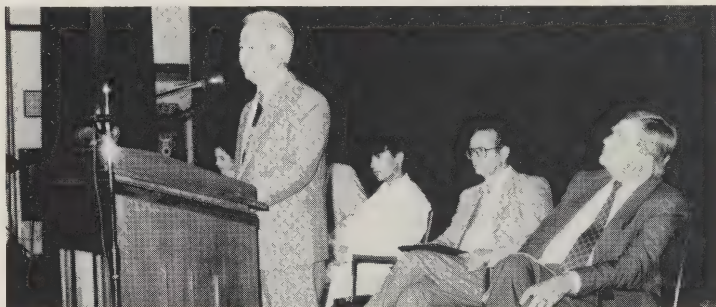
At present, Canada is in the forefront of meeting this challenge. With multiculturalism as our social goal and national policy, we are building, step by step, conditions which encourage individuals to affirm their heritages as an important part of their personal identity, and as building blocks of our national character.

Yet, even though the multiculturalism spirit is well grounded in our history, and that pluralism is the core of our confederation, as we attempt to transform that spirit into social policies and programs coincidental with the changing conditions of contemporary life, the challenge becomes, at times, inevitably overwhelming, even uncomfortable. Thus, we have been embroiled, in recent years, in controversy after controversy. From time to time, motivated by the desire to achieve an ideal, such as social justice as recommended in *Equality Now*, we may overlook the complexity of the task and what contorting effect may result in some sector of our society, when fairness is narrowly perceived as favouring the disadvantaged at the expense of the enfranchised group, instead of being understood and accepted as a worthwhile value inherent in Canadianism. However, Canada is one of a few societies which has the courage, armed with a strong belief in humanism and a thriving economy, to tackle the considerable challenge of human equity and justice.

As we review the developments of the last decade, we can identify no less than fifty significant events in the evolution of multiculturalism. These range from amending the Charter of Rights and Freedoms to include a multiculturalism clause, the Employment Equity Act, and the Canadian Multiculturalism Act, to the establishment of a large number of programs designed to promote racial harmony, culturally sensitive services, equal access and equitable treatment in the workplace. These developments

enhance the quality of life for all Canadians today as compared to a decade ago.

Nevertheless, Canadians are experiencing more social conflict and dispute than ever before. Often, the differences in Canadians which so enriched our lives also challenge our status quo and complacency. Overwhelmed by change without understanding, people often take all kinds of actions for the preservation of self-interest and perceived rights. Such actions, whether displayed by an individual, a group, or a community, threaten to divide our nation by poisoning its spirit, crippling its potential, distorting its



President Kong addresses the students and staff at the Westdale Secondary School, Hamilton. Also present are the Director of Education Mr. Keith Rielly and the school principle Mr. Paul Murphy

the computer which was the exclusive equipment of experts a decade ago, is now commonly used in schools, the workplace and at home to change our mode of living, working, communicating and thinking. It has generated much anxiety as people adjust to the required new skills, and as the hierarchical relationships shift in favour of those who have gained mastery of the new expertise.

Among nations, the creation of huge foreign debts has boomeranged to haunt creditor nations. At the same time, the free and speedy transaction of international currencies, propelled by modern communication and

image, and reducing its chances to excel.

We must proactively address these deep-seated problems through leadership and education. To begin with, many of the changes that we are experiencing have emerged not so much because of our new demographic make-up, but as a part of the overall changes of our time. The recognition of human rights, for example, has awakened the human conscience which among other things, touched off a recognition of the full status of women, children, the disabled and minorities of different cultural, racial, religious, linguistic and sexual orientations. Each of these recognitions has, in turn, resulted in the need to change social conventions in order to accommodate new human relationships. As another example,

Le président, M. Kong, s'adresse aux étudiants et au personnel de l'école secondaire Westdale de Hamilton. On remarque également la présence du directeur de l'éducation, M. Keith Rielly, et du directeur de l'école, M. Paul Murphy.

computational technologies, has to a large extent, overtaken production and trade as a dominant mode of finance management and competition. For people in Canada and the United States, the shock was sudden and surprising as we recently learned that because of complacency and poor management, our financial position has changed so that we are now one of the largest debtors in the world. With a national debt totaling four hundred billion, we are in a regrettable position as we continue to owe foreign creditors and increasingly larger sum because of our weakening ability to meet the cumulative interest alone.

As a nation, Canada is blessed with a vast, good land, the second largest country in the world. We need people to service all the facilities that have become

necessary for the comfort of modern living. We also need people to maintain our competitive edge both in terms of production and consumption. With waves of immigrants pouring into Canada at specific stages of our history, we have been able to maintain a steady manpower for nation building. In the future, we could be faced with the reality that because of our below-maintenance-level birthrate and the natural southward emigration pull, our population will diminish if we do not vigorously recruit new immigrants on a continuous basis. We must be mindful that many young people are leaving their small hometown communities to seek a more challenging future in large urban centres, thereby threatening the well-being of their elders, and deserting heritages which constitute the threads in the Canadian social and cultural fabric. We must also take note that, in addition to the traditional brain drain to the United States, the provision of Chapter 15 of the *Free Trade Agreement* will entice a greater number of our better educated citizens to seek greener pastures outside of Canada. Thus, immigration continues to be a national necessity and, as the source of newcomers becomes more diversified, our demographic make-up will see significant changes.

As we look towards the future from a macro perspective, it is clear that the most imminent challenge for the human race is two-fold. We must quickly adjust to living with people of diverse backgrounds and aspirations in a shrinking, interdependent world, and we must come to terms with our natural environment realizing that further exploitation anywhere will result in the irreversible destruction of our only habitat. This challenge calls for cooperation based on understanding, compassion and hard work on the part of all members of the human family. Whether this cooperation is among people in a local community, or between nations on a global scale,

success requires that everyone adapt to change and exercise sensitivity and care towards our partners as equal, respectful collaborators, be they human or elements of nature.

In Canada, we are lucky that our ancestors have created in our land a microcosm of the world environment, so that we can practise all these cooperative mind sets and skills. In recent decades we have done well to reinforce our pluralistic conception of society and culture with the vision of multiculturalism. We have also created a community atmosphere with social programs geared to help people preserve, enhance and share the components of our cultural mosaic. Politically, our cultural diversity now constitutes an essential consideration of public decision-making at all levels of governance. Today, Canadians possess every understanding and linkage towards other peoples and communities in the world. If the pundits are correct that global business transactions in the future are dependent on mutual respect and a co-operative spirit rather than conventional negotiations, Canada is well poised for progressive economic success, given our rich and diverse human resources.

Yet, our achievements are not without struggle and strife. As we embark on a new decade, Canadians are in dispute on a number of fundamental issues which pertain to the nature of nationhoods, not the least of which is the issue of bilingualism in practice. As people take up simplistic positions, however, the hot debate proves to generate more heat than light, and the real issue becomes clouded by emotion instead of being clarified by rationality. In reality, language as it is possessed and used today, has become quite detached from heritage in terms of ethnicity and ancestry. "English Canada" is now made up of a diverse population of many ethno-cultural backgrounds who have adopted English as their

convenient tongue. Likewise, "French Canada" is now multicultural in fact, being constituted by a significant population of diverse backgrounds, in compliment to the descendants of the original French-speaking settlers. In addition, the number of Canadians who are fully competent in the two official languages, but whose ancestry is neither English nor French, are on the rise. Faced with these realities, it seems quite pointless for anyone to insist on simplistic labels which pigeonhole any individual or community. To render our country divided using languages as a demarcation symbol seems contentious at best.

Canadians cherish freedom above everything else in a democracy. If we all realized that freedom can only exist under the practical conditions of self-constraint and interpersonal respect, we would perhaps be less liberal in expressing our views and feelings, and more rigorous in deliberation and empathy as we treat issues of common concern. In the end, the common interest of any group or society would be better served when its members know how to exercise freedom. Instead of merely claiming the right to be free.

More than ever before, we need citizenship development education if we are to continue to thrive as a free, democratic country. People young and old need to know the fundamental values of our constitution and the range of our heritage and cultural configuration. Such a knowledge would provide the necessary reference points by which people can evaluate innovative programs, such as race relations, employment equity, culturally sensitive services, equitable access and participation, multifait, and a host of Acts that prescribe new requirements in rules and services. We need leadership. Leadership, which is responsible for inspiring people, is also obligated to help people, through communication and education, to understand the prevailing conditions and

challenges of life. While leaders must be aware of people's needs and wishes, they are also expected to lead the way, including educating people to see the way.

The Ontario Advisory Council on Multiculturalism and Citizenship has been urging the government to mount a wide-scale program for

citizenship development education. We believe that the successful implementation of multiculturalism rests with the heart of the people, and good, effective citizenship results from effective and efficacious leadership and education.

As we move into the 90's, let us take stock of our considerable

achievement in maintaining an open, pluralistic, free, democratic and humanitarian society which is admired by many people in other parts of the world. Let us cherish our diverse heritage and human resources while forging ahead to build a just, caring and thriving society for ourselves and humanity.

ÉDITORIAL

L'année dernière aura été le tableau de bouleversements historiques en Chine, en Europe de l'Est et en Amérique centrale. D'emblée, 1990 annonce des changements encore plus impressionnants. Ainsi, la revue Time du mois de février détaille la libération de Nelson Mandela après 27 années dans les prisons sud-africaines. Un autre article indique comment Gorbachev amène le Parti communiste, 72 ans plus tard, à abandonner le monopole du pouvoir en Union soviétique. On le voit donc, tant l'extrême droite que l'extrême gauche abandonnent finalement leurs idéologies coercitives pour passer à un humanisme pragmatique. Les nouvelles concernant les décisions prises dans notre capitale par les principaux partenaires quant à la réunification des deux Allemagnes n'ont fait que rehausser, fort à propos, l'éclat de ces espoirs nouveaux.

Si l'on fait abstraction de l'éclat politique qui auréole ces changements, nous constatons alors une trame commune qui les caractérise, bien qu'ils aient émergé de contextes fort différents. Dans presque tous les cas, y compris au Moyen-Orient et en Irlande, on constate que les peuples en lutte sont motivés par des aspirations à l'identité et à l'autodétermination. L'identité, c'est d'une certaine façon le substrat même du psychisme humain. Elle est ancrée dans l'héritage culturel de chacun, elle détermine ce qu'il est. L'autodétermination sur le plan individuel ou collectif ne trouve sa

pleine légitimité et son plein épanouissement que dans un contexte où les différences entre les hommes sont acceptées et où les droits de la personne sont respectés inconditionnellement.

Dans le monde entier, le défi de l'avenir est de créer des relations humaines basées sur une coexistence harmonieuse où l'aspiration à l'identité et à l'autodétermination pourra pleinement s'exprimer et trouver une voie de satisfaction. La tâche est à la fois complexe et difficile. Il y a cependant la volonté d'aller de l'avant et, avec elle, l'être humain capable de se créer une vision du monde peut également la transformer dans le concret de la vie en dépit du fait que ce processus soit long et pénible. Le Canada se trouve aujourd'hui aux premières lignes pour relever ce défi. Puisque le multiculturalisme est pour nous à la fois un but social et une politique nationale, nous construisons pas à pas les conditions permettant à chacun de témoigner de son héritage culturel comme d'une dimension importante de son identité propre et comme d'un élément de notre identité nationale.

Cependant, même si le sentiment multiculturaliste est solidement ancré dans notre histoire, même si le pluralisme est au cœur de la Confédération, il reste que, dans le contexte extrêmement changeant qui est le nôtre, la transformation d'un état d'esprit en politique sociale et en programmes concrets constitue un défi qui parfois nous dépasse inévitablement et qui va même jusqu'à créer un certain malaise. Ainsi, au cours des dernières années, nous nous

sommes trouvés pris dans une controverse après l'autre. Il arrive, de temps à autre, que la motivation qui nous pousse à réaliser un idéal tel que la justice sociale (comme le recommande le document Égalité maintenant) nous fasse perdre le recul nécessaire pour saisir la complexité de la tâche. Nous comprenons moins bien alors l'effet de distorsion qui se produit dans certains secteurs de notre société, lorsque le sens de l'équité est compris étroitement comme étant une façon de favoriser les plus désavantagés aux dépens du groupe majoritaire, fort de ses droits. Et cela, au lieu de définir l'équité et de l'intégrer comme une valeur primordiale inhérente à l'esprit canadien. Il est vrai cependant que le Canada est une des rares sociétés qui, armée d'une vision humaniste forte et d'une économie prospère, a le courage de faire face aux défis considérables que posent l'équité humaine et la justice.

Lorsqu'on s'arrête aux changements qui ont marqué la dernière décennie, nous pouvons identifier pas moins de 50 événements significatifs dans l'évolution du multiculturalisme. Pensons à la modification de la Charte des droits et libertés de manière à inclure une clause sur le multiculturalisme, pensons à la Loi sur l'équité d'emploi et à la Loi canadienne sur le multiculturalisme; soulignons la création d'un grand nombre de programmes visant à promouvoir l'harmonie raciale, les services attentifs aux aspects culturels, l'égalité des chances et un traitement équitable dans le monde

du travail. Ces progrès viennent rehausser la qualité de vie de tous les Canadiens d'aujourd'hui par rapport à ce qu'elle était il y a une dizaine d'années.

Cependant, les Canadiens connaissent aujourd'hui plus de conflits sociaux et d'affrontements que par le passé. Bien souvent, les différences, si enrichissantes dans la vie des Canadiens, constituent également un défi au statu quo et au sentiment de suffisance.

Lorsqu'ils sont submergés par des changements qu'ils ne comprennent plus, les gens se replient bien souvent sur des moyens de protéger leurs intérêts immédiats et leurs droits acquis, ou perçus comme tels. De telles réactions, qu'elles soient le fait d'une personne, d'un groupe ou d'une collectivité plus vaste, menacent de diviser la nation dont elles empoisonnent l'esprit, paralysent le devenir, déforment l'image et affaiblissent les chances d'exceller.

C'est par une certaine qualité de leadership et par l'éducation que nous devons traiter de manière préventive ces problèmes dont les racines sont profondes. Soulignons tout d'abord que de nombreux changements que nous vivons aujourd'hui résultent bien moins des nouvelles caractéristiques de notre démographie que du bouleversement global qui caractérise notre époque. La reconnaissance des droits de la personne, par exemple, a suscité un éveil de la conscience humaine. Celle-ci s'est alors ouverte, entre autres choses, à la pleine reconnaissance des droits de la femme, de l'enfant, de la personne handicapée et des minorités, quelles que soient, dans ce dernier cas, leur culture, leur race, leur religion, leur langue ou leur orientation sexuelle. Chaque fois que l'on a atteint un nouveau palier dans la reconnaissance des droits, on a constaté, par le fait même, le besoin de modifier les conventions sociales afin de pouvoir s'adapter à un mode d'interaction différent sur le plan humain. Prenons cet autre

exemple : il y a dix ans de cela, l'ordinateur était encore l'outil exclusif des experts; aujourd'hui, il est utilisé communément dans les écoles, au travail et au foyer, où il bouleverse notre mode de vie et nos façons de travailler, de communiquer et de penser. Cette situation produit un niveau d'anxiété élevé, car les gens doivent s'adapter aux nouvelles aptitudes requises, tandis que les rapports hiérarchiques se restructurent à l'avantage de ceux et celles qui sont parvenus à maîtriser les compétences nécessaires au fonctionnement de ces machines.

Quant à l'équilibre des nations, l'accumulation de dettes extérieures énormes vient se répercuter sur les nations créancières qu'elles obsèdent. Parallèlement, les opérations monétaires internationales libres et accélérées sont propulsées par les moyens de communication modernes et par l'informatique. De ce fait, elles ont très largement supplanté la production et le commerce pour devenir l'outil prédominant dans la gestion financière et la concurrence. Pour les Canadiens et les Américains, le choc a été soudain et déconcertant lorsqu'ils ont appris récemment que, suite à une politique de facilité et à une mauvaise gestion, leur situation financière est telle qu'ils sont maintenant les peuples les plus endettés du monde. Avec une dette nationale qui se monte à 400 milliards, nous nous trouvons dans la position peu enviable de devoir toujours davantage à des créanciers étrangers étant donné notre capacité toujours plus faible de faire face au seul paiement des intérêts courus.

En tant que nation, le Canada a le grand avantage d'avoir un territoire vaste et riche. C'est le deuxième plus grand pays au monde. C'est un pays qui a besoin de main-d'oeuvre pour assurer le maintien de toutes les commodités que le confort de notre mode de vie actuel exige. Un pays qui a également besoin de main-d'oeuvre pour maintenir sa marge

concurrentielle tant au niveau de la production qu'à celui de la consommation. Grâce aux vagues d'immigrants que le Canada a reçus à certaines époques précises de son histoire, nous avons été capables de maintenir le niveau de ressources humaines nécessaire à l'édification de notre nation. À l'avenir cependant, nous devons éventuellement faire face à ce problème réel : la dénatalité excessive et le mouvement migratoire naturel vers le sud entraîneront une baisse de la population si nous n'assurons pas un recrutement dynamique de nouveaux immigrants et cela, sur une base continue. N'oublions pas par ailleurs que de nombreux jeunes gens abandonnent les petites collectivités dont ils sont originaires dans l'espoir de trouver un avenir plus passionnant dans les grandes agglomérations urbaines. Ce phénomène menace le bien-être des aînés et constitue un abandon du patrimoine dont tous les éléments ont tissé la trame sociale et culturelle du Canada. Soulignons par ailleurs que, si la migration traditionnelle de l'intelligentsia vers les États-Unis se maintient, les prévisions du chapitre 15 de l'Accord de libre-échange motiveront bon nombre des Canadiens les plus scolarisés à chercher un avenir plus souriant hors de leur pays. C'est pourquoi l'immigration reste une priorité nationale et, dans la mesure où cette source de nouveaux arrivants se diversifie, la composition de notre population connaîtra des changements significatifs.

Lorsque nous regardons l'avenir d'un point de vue d'ensemble, il apparaît clairement que le défi le plus imminent pour la race humaine se profile à deux niveaux. D'une part, nous devons nous adapter rapidement à la vie en commun avec des gens d'aspirations et d'origines diverses et cela, dans un monde où l'espace se réduit et où l'interdépendance augmente. Nous devons, d'autre part, résoudre nos contradictions face à notre environnement naturel

en prenant conscience qu'une exploitation plus poussée, où qu'elle se produise, entraînera la destruction irréversible de notre planète. Ce défi exige une coopération dans laquelle tous les membres de la race humaine devront s'engager à coup de compréhension, d'empathie et de travail acharné. Qu'il s'agisse de coopération entre les membres d'une collectivité locale ou entre les nations au niveau mondial, il lui faudra, pour réussir, que chacun s'adapte aux changements et développe une sensibilité et une attention nouvelles pour traiter ses partenaires, l'être humain ou la nature au sens large selon un principe d'égalité et de respect dans la collaboration.

Nous avons la chance, au Canada, que nos ancêtres aient créé ici un microcosme de l'environnement mondial propice à l'exercice de cet ensemble d'attitudes et d'aptitudes qu'exige la coopération. Il est heureux que, dans les dernières décennies, nous ayons renforcé notre concept d'une société et d'une culture pluralistes grâce au projet du multiculturalisme. Nous avons également créé un esprit communautaire grâce aux programmes sociaux permettant aux gens de préserver, de renforcer et de partager les composantes de notre mosaïque culturelle. Politiquement, notre diversité culturelle constitue aujourd'hui une composante essentielle dans les prises de décisions publiques et cela, à tous les niveaux de gouvernement. Les Canadiens ont actuellement tous les moyens de comprendre et de rejoindre les autres peuples et collectivités de ce monde. Si les experts disent vrai lorsqu'ils affirment qu'à l'avenir le commerce mondial dépendra du respect mutuel et de l'esprit de coopération bien plus que des négociations conventionnelles, il ne fait alors aucun doute que le Canada est bien placé pour assurer sa réussite économique étant donné la richesse et la diversité de ses ressources humaines.

Toutefois, ce que nous réaliserons ne se fera pas sans une âpre lutte. Tandis que s'ouvre une nouvelle décennie, les Canadiens s'affrontent sur un certain nombre de questions fondamentales ayant trait aux éléments constitutifs de la nation. La pratique du bilinguisme n'est certes pas le moindre de ces problèmes. Au gré des prises de positions simplistes, il semble toutefois que ce débat épineux produise plus d'épines que les roses et que les questions de fond se chargent d'émotivité bien plus qu'elles ne s'éclairent de rationalité. À vrai dire, la langue telle qu'elle est vécue et véhiculée aujourd'hui s'est nettement détachée de tout héritage culturel au sens ethnique et ancestral. Le «Canada anglais» se compose aujourd'hui d'un bassin de population varié, aux origines ethnoculturelles multiples, qui a adopté l'anglais comme instrument de communication facilement accessible. De la même manière, le «Canada français» est en fait multiculturel aujourd'hui puisqu'il se compose d'une population importante d'origines diverses, venue s'ajouter aux descendants des premiers colons d'expression française. De plus, un nombre sans cesse croissant de Canadiens sont capables d'utiliser les deux langues officielles de manière très satisfaisante bien qu'ils ne soient ni d'origine anglaise ni d'origine française. Devant de telles réalités, il est passablement inutile pour quiconque de s'obstiner à vouloir catégoriser les personnes ou les collectivités. Diviser le pays par la démarcation symbolique de la langue semble un procédé pour le moins contestable.

Ce que les Canadiens aiment par-dessus tout dans la démocratie, c'est le principe de liberté. Nous aurions intérêt à ne pas oublier que la liberté ne peut exister sans certaines conditions pratiques comme l'autodiscipline et le respect mutuel. Si nous gardions cela à l'esprit, nous ferions peut-être preuve de plus de réserve en exprimant nos opinions et nos

sentiments, et nous accorderions sans doute plus de place à la réflexion et à l'empathie en abordant les questions d'intérêt commun. En fin de compte, l'intérêt commun d'un groupe ou d'une société est toujours mieux servi lorsque ses membres savent comment exercer leur liberté plutôt que de proclamer le droit d'être libre.

Plus que jamais, il nous faut une formation sur le sentiment d'appartenance nationale afin de pouvoir poursuivre notre épanouissement comme pays démocratique libre. Jeunes et vieux doivent connaître les valeurs fondamentales de notre constitution et la variété de notre héritage culturel et de notre composition ethnique. Des connaissances plus précises dans ce domaine fourniraient aux gens le cadre de référence nécessaire pour pouvoir évaluer le caractère innovateur des programmes comme ceux ayant trait aux relations raciales, à l'équité d'emploi, à l'adaptation des services aux différentes cultures, à l'égalité des chances et de la participation, à la diversité des croyances et à bien d'autres lois qui imposent de nouveaux critères dans l'élaboration des règlements et des services. Il nous faut un leadership de qualité. Un leadership qui se veut une source d'inspiration doit savoir communiquer et éduquer afin d'aider la population à comprendre les situations qu'elle vit et les défis qui l'attendent. S'il est bon que les dirigeants soient conscients des besoins et des aspirations du peuple, il faut également qu'ils soient capables de diriger et notamment d'amener le peuple à comprendre la voie sur laquelle il s'engage.

Le Conseil consultatif de l'Ontario des relations civiques et multiculturelles incite depuis toujours le gouvernement à mettre sur pied un vaste programme de sensibilisation visant le développement d'un sentiment d'appartenance nationale. Nous croyons que la réussite concrète du

multiculturalisme est avant tout une question de cœur et qu'un bon citoyen, un citoyen efficace, est le produit d'un leadership et d'une sensibilisation réels et efficaces.

Face à la décennie des années 1990, il serait bon de faire le point

sur nos réalisations considérables en ce qui a trait à l'élaboration d'une société ouverte pluraliste libre, démocratique et humaniste que tant de gens admirent partout à travers le monde. Apprenons à chérir la diversité de notre héritage

et de nos ressources humaines et allons de l'avant pour construire une société juste, aimante et prospère. Pour notre propre bien et pour celui de toute l'humanité.

MINISTER'S MESSAGE

As Minister of Citizenship and Minister Responsible for Multiculturalism, I'm delighted to be given the opportunity to address readers of *Multicultural Ontario*. From the start, we've been a society of many cultures and races in Ontario. But the demographic picture has changed over the years, so that we are more diverse today than ever before.

Traditionally, being "ethnic" in Ontario meant your family probably immigrated from continental Europe. Today, nearly 35 per cent of Ontario immigrants come from Asia. Another 15 per cent come from the Caribbean. And smaller, but significant percentages, from Africa, Central and South America.

Almost half of Canada's visible minorities now call Ontario home. And the figures tell us that our current visible minority population will rise from roughly 8 per cent to about 15 per cent in 25 years.

These rapid changes in the racial and cultural mix of our people present us with tremendous opportunities and challenges. To keep pace with these changes, my Ministry last year undertook a planning exercise to look at the issues we will face in the 90s in serving an increasingly diverse society, and how we can make the best use of our resources.

The new, strategic directions being taken by my Ministry are the result of our extensive consultations with communities, ministry staff, other government levels and demographic experts.

They encompass a broader vision of multiculturalism that will carry us into the 21st century.

This is a vision of equality of access and full participation of every member of society in the social, cultural and economic life of our province. It is also a vision of shared identity which respects the diversity of cultures and races in Ontario.

We've identified five key objectives: access and equality; acceptance and receptivity; conflict prevention and resolution; aboriginal self-determination; and protection of human rights.

Not only do I and my staff share these priorities, but we share them with our community clients.

Under our first objective, access and equality, we hope to reform policies and programs across government to make services more accessible and responsive to cultural and racial groups. We want to see an increase in special services offered by the public and private sector to help these target groups achieve equity.

Our *Multiculturalism Strategy*, now entering its fourth year, is a major step forward in realizing these goals. The strategy sets our principles and guidelines for the access of all cultural and racial groups to government services.

This year, a total of 68 initiatives involving 25 ministries were endorsed under the strategy. They include consultation and research, staff training, multi-lingual communications, public education and outreach projects.

In addition, many ministries are demonstrating their commitment by undertaking projects in the areas of multiculturalism and race relations beyond those approved by

the strategy.

We are also currently studying the potential for multiculturalism legislation in Ontario.

As Minister of Citizenship, I am heading a government examination of how best to achieve employment equity in the broader public sector — particularly for women, disabled persons, aboriginal people and visible minorities.

Since last summer, we have consulted with over 100 groups and individuals who have a stake in employment equity — employers, employees, unions, target groups and their representatives, and government agencies.

Another major initiative developed to achieve access and equity was our commissioning of the *Task Force on Access to Professions and Trades*. I announced the release of the report and its recommendations last November.

My Ministry is now involved with other affected ministries in developing a response to the Task Force recommendations, which address the problems foreign-trained persons face having their credentials recognized in Ontario.

We are also working to achieve access for newcomers through other activities such as cultural interpretation, counselling and language skills services. We are working with other ministries to co-ordinate participation and funding of activities in this area.

Under our second objective, acceptance and receptivity, our initiatives are aimed primarily at changing attitudes. We believe a solid knowledge base is the foundation for harmonious community relations. Prejudice and intolerance are often fueled by

ignorance.

In another new initiative, my Ministry has launched a public awareness campaign to promote greater understanding and acceptance of Ontario's cultural diversity. This campaign signals our commitment to creating a better informed, more tolerant society.

With our third objective, conflict resolution and prevention, we're aiming to achieve less racial discrimination. We are actively working with colleagues across government to see policies and procedures adopted by government ministries and agencies which minimize tension and respond to conflict.

We believe, all of society's institutions need to develop the capacity to deal with cultural and racial conflict. We provide leadership to other ministries and sectors across the province through our Race Relations Policy.

We want to develop race relations strategies by consensus — effective strategies which all groups can stand by. A first step towards this is the conference being held in March. "Building Together: A Conference on Race Relations." And this is just the beginning of an ongoing process to bring together key decision makers from industry, labour, education, the media and community groups.

Why? Because we know that any realistic answers must come, not from one group or another, but from all groups talking and working together.

The Race Relations Directorate of my Ministry is also working closely with the Ministry of the Solicitor General to build a positive race relations climate between the police and racial groups.

With our fourth objective, aboriginal self-determination, we want to see aboriginal communities succeed in gaining greater local control of their affairs and renew interest in cultural retention among their people.

Ontario's aboriginal people are an important part of our unique

heritage. But their aspirations for self-determination will only be realized if historical, social and economic disadvantages are overcome.

One way is by transferring government delivered programs to aboriginal organizations or to other appropriate ministries. In this respect, initiatives such as the Policing Agreement between Ontario and the First Nations (Brantford), announced in March 1989, represent an important step.

With our final objective, protection of human rights, we support the Ontario Human Rights Commission in administering the *Human Rights Code*. Human rights is a key component of citizenship in this province. Our commitment to funding ensures the Commission will continue to serve as a powerful voice for the

protection of human rights in this province.

In developing these objectives and launching many new initiatives, my Ministry shares with community clients a certain sense of urgency. A sense that community needs are changing and that it's important for all of us to keep pace.

We believe that the changing face of Ontario allows us many opportunities. And that the social, economic and cultural life of our province depends on the infusion of energy, creativity and skills that newcomers bring with them.

We also believe in partnership and in co-operation, between all levels of government, communities, groups and organizations.

By working together, we can achieve our shared goal of building a fairer, richer and understanding society.



The Hon. Bob Wong, Minister of Citizenship is greeted by OACMC President and members

L'honorable Bob Wong, ministre des Affaires civiles, est accueilli par le président et les membres du Conseil consultatif des relations civiles et multiculturelles de l'Ontario.

MESSAGE DU MINISTRE

En tant que ministre des Affaires civiles et ministre délégué au Multiculturalisme, il me fait plaisir de pouvoir m'adresser aujourd'hui aux lecteurs de l'Ontario multiculturelle.

Depuis toujours, l'Ontario est une société composée de nombreuses cultures et de

nombreuses races. Mais le tableau démographique a changé avec les années pour donner aujourd'hui une société plus que jamais diversifiée.

Traditionnellement, le terme «ethnique» s'appliquait en Ontario aux descendants d'une famille d'immigrants originaire d'Europe. Aujourd'hui, près de 35 pour 100 des immigrants ontariens viennent d'Asie, 15 pour 100 viennent des

Antilles et d'autres, en nombre moins important mais dont le pourcentage reste significatif, viennent d'Afrique, d'Amérique centrale et d'Amérique du Sud.

Près de la moitié des minorités visibles du Canada résident aujourd'hui en Ontario. Les chiffres indiquent que les minorités visibles constituent aujourd'hui 8 pour 100 de la population mais qu'elles passeront à 15 pour 100 d'ici 25 ans.

Ces changements rapides dans la composition raciale et culturelle de notre population nous offrent à la fois des possibilités et des défis d'importance. Afin de pouvoir répondre à ces changements, mon ministère a entrepris, l'année dernière, un exercice de planification permettant de faire un tour d'horizon des questions auxquelles nous devons faire face dans les années 1990 pour servir une société toujours plus diversifiée et pour faire le meilleur usage possible de nos ressources.

Les nouvelles orientations stratégiques que mon ministère établit actuellement résultent d'un ensemble de consultations intensives auprès de diverses communautés, du personnel du ministère et d'autres paliers de gouvernement ainsi qu'auprès d'experts en démographie. Elles cernent une vision élargie du multiculturalisme tel qu'il se profile sur la voie du XXI^e siècle.

Cette vision postule l'égalité des chances et une pleine participation de chaque membre de la société à la vie sociale, culturelle et économique de notre province. Cette vision formule également une identité commune qui respecte la diversité des cultures et des races en Ontario.

Nous avons pu identifier cinq objectifs majeurs : ouverture et égalité, acceptation et réceptivité, prévention et résolution des conflits, autodétermination des autochtones, et protection des droits de la personne.

Ces priorités sont celles du ministère et les miennes, mais elles traduisent aussi une vision

commune que nous partageons avec les membres de nos communautés.

Notre premier objectif - l'accessibilité et l'égalité - vise une réforme des politiques et des programmes dans toute l'Administration provinciale de manière à rendre les services plus accessibles et mieux adaptés aux groupes raciaux et culturels. Nous voulons étendre les services spéciaux qu'offrent les secteurs public et privé afin de réaliser une situation plus équitable pour ces groupes cibles.

Notre stratégie multiculturelle, en vigueur depuis quatre ans maintenant, reste une démarche majeure pour la concrétisation de ces objectifs. Cette stratégie définit les principes et les directives permettant à toutes les communautés raciales et culturelles d'avoir accès aux différents services publics.

Cette année, par exemple, cette stratégie a permis d'appuyer 68 mesures différentes dans 25 ministères. Mentionnons la consultation et la recherche, la formation de personnel, les communications multilingues, l'éducation publique et les projets spéciaux.

Par ailleurs, plusieurs ministères démontrent leur engagement en mettant sur pied des projets dans le domaine du multiculturalisme et des relations interraciales en plus de ceux qui entrent dans le cadre de cette stratégie.

Nous étudions également aujourd'hui la possibilité d'adopter une loi sur le multiculturalisme en Ontario.

En tant que ministre des Affaires civiles, je dirige une étude visant à déterminer les moyens les plus efficaces pour atteindre l'équité d'emploi dans le secteur public au sens le plus large et cela, particulièrement pour les femmes, les personnes handicapées, les autochtones et les minorités visibles.

Depuis l'été dernier, nous avons mené des consultations auprès de plus d'une centaine de particuliers et de groupes concernés au premier

chef par l'équité d'emploi, à savoir les employeurs, les salariés, les syndicats, les groupes cibles et leurs représentants, ainsi que les organismes publics.

Une autre mesure importante en matière d'accessibilité et d'équité fut la constitution du Groupe d'étude sur l'accès aux professions et aux métiers. J'ai annoncé, en novembre dernier, la publication du rapport et des recommandations de ce groupe.

Mon ministère tente actuellement, avec la collaboration d'autres ministères concernés, de formuler une réponse à ces recommandations relativement aux difficultés que rencontrent les personnes formées à l'étranger lorsqu'elles doivent obtenir la reconnaissance de leurs diplômes et certificats en Ontario.

Nous travaillons également à améliorer l'accessibilité offerte aux nouveaux venus grâce à d'autres mesures telles que l'interprétation culturelle, le counseling et les services d'aptitudes linguistiques. Nous collaborons avec d'autres ministères afin de coordonner la participation aux mesures dans ce domaine ainsi que leur financement.

Pour ce qui est de notre deuxième objectif - l'acceptation et la réceptivité -, nous visons essentiellement à modifier les attitudes. Nous pensons qu'un ensemble de connaissances solides constituera l'assise de relations communautaires harmonieuses. C'est bien souvent l'ignorance qui nourrit les préjugés et l'intolérance.

Mon ministère a pris une autre mesure originale en lançant une campagne de sensibilisation publique afin de promouvoir une meilleure compréhension et une meilleure acceptation de la diversité culturelle de l'Ontario. Cette campagne souligne notre engagement à créer une société mieux informée et plus tolérante.

Notre troisième objectif - la résolution et la prévention des conflits - vise à réduire la discrimination fondée sur la race. Nous collaborons activement avec

nos collègues de toute l'Administration pour que les ministères et les différents organismes publics adoptent des politiques et des méthodes permettant de minimiser les tensions et de répondre aux situations de conflit.

Nous croyons que toutes les institutions de notre société se doivent d'accroître leur capacité de faire face aux conflits raciaux et culturels. Par notre politique sur les relations interraciales, nous assurons le leadership dans ce domaine auprès des autres ministères et de divers secteurs partout dans la province.

Pour ce qui est des relations interraciales, nous voulons élaborer par consensus des stratégies efficaces que toutes les communautés seront à même d'appuyer. Nous avons fait un premier pas en ce sens en organisant, pour le mois de mars, une conférence intitulée «Construire ensemble : une conférence sur les relations interraciales». C'est là le début d'un processus continu qui doit réunir les décideurs clés de l'industrie, des syndicats, du monde de l'éducation, des médias et des groupes communautaires.

Pourquoi? Parce que nous savons que toute riposte réaliste viendra non pas de tel groupe ou de tel autre, mais des échanges et de la collaboration qui s'instaureront entre tous.

La Direction générale des relations interraciales de mon ministère collabore étroitement avec le ministère du Solliciteur général en vue de créer des rapports harmonieux entre la police et les divers groupes raciaux.

Dans le cadre de notre quatrième objectif - l'autodétermination des autochtones -, nous faisons en sorte que les autochtones parviennent à prendre davantage en main la direction de leurs affaires et qu'ils parviennent également à susciter auprès de leurs peuples un intérêt renouvelé dans le maintien de leur patrimoine culturel.

Les peuples autochtones de

l'Ontario constituent une partie importante de notre patrimoine culturel unique. Toutefois, leurs aspirations à l'autodétermination ne pourront se réaliser si l'on ne corrige pas la situation désavantageuse qu'ils vivent sur le plan historique, social et économique.

Un moyen de ce faire est de transférer l'administration de programmes publics aux organismes autochtones ou à d'autres ministères appropriés. Dans ce sens-là, des mesures telles que l'accord sur l'administration de la police entre l'Ontario et les Premières Nations (Brantford), annoncé au mois de mars 1989, sont un premier pas important.

Notre dernier objectif - la protection des droits de la personne - nous amène à seconder la Commission ontarienne des droits de la personne dans l'application du Code des droits de la personne. Dans notre province, les droits de la personne sont un élément clé de l'appartenance à la collectivité. Notre volonté de maintenir le soutien financier que nous apportons à la Commission lui permettra de continuer à s'affirmer

comme porte-parole puissant de la protection des droits de la personne dans la province.

En se fixant ces objectifs et en lançant bien d'autres mesures nouvelles, mon ministère ressent, au même titre que les diverses communautés, le besoin d'agir promptement. Nous savons que les besoins communautaires sont en plein changement et qu'il est important pour tous de rester à la hauteur de la situation.

Nous sommes convaincus que l'évolution rapide que vit l'Ontario nous ouvre bien des voies nouvelles. Nous croyons également que la vie culturelle, économique et sociale de notre province dépend de l'apport d'énergie, de créativité et de savoir-faire que les nouveaux venus mettent à notre disposition.

Nous croyons au partenariat et à la collaboration entre tous les niveaux de gouvernement, les communautés, les groupes et les organismes divers.

En travaillant ensemble, nous pouvons réaliser ce but commun qui est de construire une société plus juste, plus riche et plus compréhensive.

OACMC NEWS

Given its mandate, last year, Council identified issues of concern, debated necessary recommendations and submitted resolutions to government. While maintaining ongoing interaction with the government on the need for a *Multiculturalism Act* for Ontario, Council regions explored and planned measures to enhance citizenship development education. Public forums were organized in North Bay, Belleville, Scarborough, Parry Sound, Windsor, and Ottawa. Full Council meetings were held in Hamilton and Scarborough. In coordination with these activities, community meetings, news releases, radio and television interviews were arranged.

While Council's Executive monitored important happenings in

respect to government and Ontario's communities, Council members in all regions discussed such issues as employment equity, citizenship development education, access to professions and trades, curriculum guidelines, culturally sensitive health care and improvement in government services.

Representatives of Council collaborated with various provincial ministries, such as the Ministry of Education, the Ministry of Citizenship, the Ministry of Health, and the Ministry of the Environment in evaluating various initiatives in support of Ontario's multicultural society. Members interacted on community needs and conveyed important news items to Council office. New projects entailed a review of Council's activities and achievements upon

entering a third decade, a glossary of terms, and a new information brochure. In addition to briefs and presentations to government on heritage language, and employment equity, representatives of Council met with the Premier's *Task Force on Heritage Years* and tabled suggestions supportive of their endeavours.

While upgrading furnishings and equipment at the Council office, managing all necessary administration and operational requirements, helping organize and co-ordinate all regional and task group meetings, we ensured the continuity of our various publications and implemented arrangements to fulfill the demands of the strategic plan undertaken by Council.

Enthusiasm, dedicated volunteerism, hard work, and commitment to Council's objectives have continued to enhance the efforts of Council members who have attended many functions across Ontario and together with government, community and business leaders have explored new avenues of addressing the present and projected needs of our province.

OACMC NEWS

Dans le cadre de son mandat, le Conseil a répertorié les points qui suscitent des préoccupations, débattu les recommandations voulues et soumis des résolutions à la province. Tout en poursuivant ses pourparlers avec le gouvernement visant à faire adopter une loi sur le multiculturalisme en Ontario, les régions du Conseil ont exploré et planifié des mesures visant à sensibiliser le public aux relations civiques. Des tribunes publiques ont été organisées à North Bay, Belleville, Scarborough, Parry Sound, Windsor et Ottawa. Des réunions plénières du Conseil ont eu lieu à Hamilton et à Scarborough. On a organisé des réunions communautaires, diffusé

des communiqués de presse et donné des entrevues radio et télédiffusées à propos de ces manifestations.

Tandis que le bureau du Conseil suivait de près les faits nouveaux en matière de gouvernement et de communauté de l'Ontario, les membres du Conseil dans toutes les régions ont abordé l'équité d'emploi, la sensibilisation aux relations civiques, l'accès aux métiers et aux professions, les programmes-cadres, les soins de santé délicats au point de vue culturel et l'amélioration des services gouvernementaux.

Des représentantes et des représentants du Conseil ont collaboré avec plusieurs ministères de la province, tels que le ministère de l'Éducation, le ministère des Affaires civiques, le ministère de la Santé et le ministère de l'Environnement, dans l'évaluation des divers programmes de soutien de la société multiculturelle de l'Ontario. Les membres ont échangé des vues au sujet des besoins des communautés et signalé d'importantes nouvelles au bureau du Conseil. Parmi les nouveaux projets, notons l'examen de l'action et des réalisations du Conseil à l'aube de sa troisième décennie, la publication d'un glossaire et d'une nouvelle brochure d'information. En plus des mémoires et des exposés soumis au gouvernement sur les langues d'origine et l'équité d'emploi, les membres du Conseil se sont réunis avec le Groupe d'étude du premier ministre sur les jours du patrimoine et a soumis des suggestions à l'appui de leur action.

En améliorant l'ameublement et l'équipement du bureau du Conseil, en répondant aux exigences administratives et fonctionnelles voulues et en organisant et en coordonnant les réunions des membres des différentes régions et des groupes d'étude, nous avons assuré la continuité de nos diverses publications et mis en oeuvre les mesures visant à répondre aux besoins du plan stratégique adopté par le Conseil.

Grâce à l'enthousiasme et au dévouement des bénévoles, aux efforts et à l'engagement de chacun aux objectifs du Conseil, ses membres ont assisté à de nombreuses manifestations à travers l'Ontario et collaboré avec la province, la communauté et le monde des affaires pour trouver de nouveaux moyens de répondre aux besoins actuels et futurs de notre province.

FULL COUNCIL MEETS IN HAMILTON

In September, 1989, the City of Hamilton, Ontario, opened its arms and welcomed the Full Council meeting of the Ontario Advisory Council on Multiculturalism and Citizenship in the friendly spirit and fashion that is characteristic of the "Ambitious City".

As soon as the regional committee learned of its responsibility as host of Council, the Hamilton-based members of the Niagara-Golden Horseshoe Committee quickly secured accommodations at the elegant Sheraton Hamilton Hotel. The committee members also arranged for guest speakers and looked after the details which determine a successful meeting. This included the creation of a large red and white banner proclaiming, "Welcome Members of the Ontario Advisory Council on Multiculturalism and Citizenship." The banner was hung in the hotel foyer as a beacon throughout the meeting, and was subsequently used at the winter meeting in Scarborough.

The first function on September 21, was a speech at Westdale Secondary School by Dr. Shiu Loon Kong, President of the Ontario Advisory Council on Multiculturalism and Citizenship, to an audience of more than 600 students, staff and invited guests. In the morning assembly, Dr. Kong was presented with a copy of the Hamilton Board of Education's

"Race and Ethnocultural Policy" by Keith Rielly, the Director of Education for the City of Hamilton. President Kong reciprocated by presenting Mr. Rielly with a copy of his recent publication.

The next stop on Dr. Kong's Hamilton tour was at the campus residence of Dr. Alvin Lee, President of McMaster University, where both educators discussed the international impact that a strong multiculturalism policy could have on Canada's worldwide trading partners. Later, they were joined for lunch by OACMC Executive Coordinator, Henry McErlean, Mr. Rielly, Mr. Paul Murphy, Westdale Secondary School Principal, Mrs. Mary Kiss, a Hamilton Alderman, and several McMaster faculty members as well as other guests.

Later in the afternoon, President Kong met briefly with Hamilton Mayor Robert Morrow at Hamilton City Hall prior to the first official meeting of the Council, which was followed by a reception that included many members of Hamilton's ethnocultural and multicultural communities as guests of the City and OACMC. President Kong's report and the regional committee meetings were held in the Hamilton City Hall chambers. After the meetings, a bus and driver, compliments of the Visitor and Convention Services of the Hamilton Wentworth Economic Development Department, transported all members to their next meeting place at the Hamilton Germania Club.

Ivan Boyko, who serves on the Hamilton and District Multicultural Council and the Mayor's Committee on Race Relations, had suggested at a steering meeting of the Niagara-Golden Horseshoe Committee, that the OACMC participate in the 125th anniversary celebrations of the Hamilton Germania Club by holding Full Council's first dinner at the King Street East club site. It was an excellent suggestion since the fine food, good cheer, entertainment, and fellowship created an upbeat mood which

lasted throughout the Council meeting in Hamilton.

Friday's agenda at the Sheraton Hamilton began with a breakfast speech on citizenship development and education by Rabbi Bernard Baskin who, as well as being a prominent spiritual leader in Hamilton, is an author, a columnist and a longtime advocate for human rights and equality in Canada. The breakfast audience included the former Minister of Citizenship and Culture, Dr. Lily Munro, MPP for Hamilton Centre. On behalf of Council and his committee, Ivan Boyko thanked Rabbi Baskin and presented him with a gift of appreciation.

Council reconvened in a large conference room where the newly-appointed Minister of Citizenship, the Honourable Robert Wong, presented an overview of his ministry and the direction in which he is prepared to lead it as well as answering questions from the members. More regional dialogue and discussion followed Mr. Wong's remarks. A temporary hydro failure, lightheartedly dismissed as being a reminder of the Minister's previous portfolio, threw the meeting into darkness. Nevertheless, it did not deter Robert Bak, the Niagara-Golden Horseshoe Committee's designated council photographer from photographing the event, even in total darkness! Bob and his camera were everywhere and, as usual, his photos were outstanding.

Following the morning session, members gathered at the Forbidden City Restaurant, a Hamilton culinary landmark, where its genial owner and host Michel Eng, had prepared a luncheon banquet of Chinese food. Guest speaker, Dr. Alvin Lee, President of McMaster University, eloquently spoke about the importance of multicultural internationalism for Canada and the role of universities and other post secondary institutions in the creation of appropriate academic courses in this area. Salim Kanji presented a gift to Dr. Lee as a

token of Council's appreciation.

The torrential rains and winds offset by the distant Hurricane Hugo failed to dampen the enthusiasm for the Minister's Dinner which was held on Friday night at the Sheraton Hamilton Hotel. More than a hundred people were at the dinner including the Minister's aunt and uncle, Mr. and Mrs. Gordon, and Mary Wong, a former judge of the Citizenship Court. Head table guests included representatives from the City and Region, the President of Mohawk Community College, both Boards of Education, Dr. Lee, and various multicultural leaders. Minister Wong again stressed his determination to create a more dynamic Citizenship ministry and issued a challenge to Council for help in reaching this goal. Mr. Fernando Viola, a longtime friend of the Minister, entertained throughout the evening with his wonderful songs and personality.

At breakfast on Saturday morning, Lydia Goshgarian, the Executive Director of the Hamilton and District Multicultural Council, talked about the challenges facing organizations in providing care and counselling for immigrants and refugees; in delivering citizenship education; and in providing assistance to local and provincial agencies. She was thanked and presented with a gift of appreciation by committee member, Jim Antaloczy.

Before adjourning the meeting, Dr. Kong chaired an open discussion by members on many subjects regarding Council and its advisory role in the province. All members of the Nigrara-Golden Horseshoe Region, Alicia, Madeline, Zygmunt, James, Robert, Ivan, Salim and Bert, supported by Hamilton's warmth, hospitality and encouragement, contributed greatly to the success of the September meeting of the Full Council in Hamilton. It was both productive and enjoyable for everyone.

SÉANCE PLÉNIÈRE DU CONSEIL À HAMILTON

En septembre 1989, la ville de Hamilton (Ontario) eut le très grand plaisir d'accueillir chaleureusement une séance plénière du Conseil consultatif des relations civiques et multiculturelles de l'Ontario. L'«Ambitieuse Cité» fit preuve, ici encore, de son hospitalité amicale et d'un savoir-faire qui lui sont propres.

Dès que le comité régional de «Niagara-Golden Horseshoe» eut appris qu'il serait chargé de recevoir le Conseil, ses membres de la section de Hamilton s'empressèrent de faire les réservations nécessaires dans le cadre élégant de l'hôtel Sheraton de Hamilton. Les membres du comité furent également chargés de coordonner les interventions des conférenciers invités et de veiller aux détails de tous les arrangements qui assurent le bon déroulement d'une telle réunion. Il fallut, entre autres choses, prévoir la fabrication d'une vaste bannière rouge et blanc portant l'inscription «Bienvenue aux membres du Conseil consultatif des affaires civiques et multiculturelles de l'Ontario». Cette bannière fut suspendue dans le hall principal de l'hôtel et le message qu'elle portait fut ainsi visible durant toute la durée de l'événement. Par la suite, cette même bannière fut utilisée lors de la séance d'hiver tenue à Scarborough.

Le premier événement eut lieu le 21 septembre à l'école secondaire Westdale : M. Shiu Loon Kong, président du Conseil consultatif des affaires civiques et multiculturelles de l'Ontario, adressa un discours à une assemblée de plus de 600 étudiants, membres du personnel et invités. Lors de la réunion qui eut lieu le matin, M. Keith Rielly, directeur de l'éducation de la ville de Hamilton, offrit à M. Kong un exemplaire du

document intitulé «Politique raciale et ethnoculturelle», publié par le conseil de l'éducation de Hamilton. En geste de réciprocité, M. Kong offrit à M. Rielly un exemplaire de sa plus récente publication.

La visite de M. Kong à Hamilton fut marquée ensuite par sa rencontre avec M. Alvin Lee, président de l'Université McMaster. C'est à la résidence de fonction de ce dernier que les deux pédagogues eurent l'occasion d'échanger leurs points de vue quant à l'impact international d'une politique multiculturelle ferme sur les partenaires commerciaux du Canada. Par la suite, un certain nombre de personnalités allaient se joindre à eux pour le déjeuner, à savoir M. Henry McErlean, coordonnateur général du Conseil consultatif des affaires civiques et multiculturelles de l'Ontario, M. Rielly, M. Paul Murphy, directeur de l'école secondaire Westdale, Mme Mary Kiss, conseillère municipale de Hamilton, ainsi que plusieurs professeurs de l'Université McMaster et d'autres invités encore.

Plus tard cet après-midi là, M. Kong eut une brève rencontre à l'hôtel de ville de Hamilton avec le maire de la ville, M. Robert Morrow. Cette visite précéda la première réunion officielle du Conseil, qui allait être suivie d'une réception réunissant de nombreux membres des communautés ethnoculturelles et multiculturelles de Hamilton à l'invitation de la ville de Hamilton et du Conseil. La lecture du rapport de M. Kong et les réunions du comité régional eurent lieu dans les salles de l'hôtel de ville à Hamilton. À l'issue de ces réunions, un autobus spécialement affrété vint transporter tous les membres au club Germania de Hamilton, où devait se tenir la réunion suivante. (Le véhicule et son chauffeur furent offerts gracieusement par la section des congrès du service de développement économique de Hamilton-Wentworth.)

M. Ivan Boyko, membre du Conseil multiculturel de la ville et du district de Hamilton et membre du comité de la mairie sur les relations interraciales, avait proposé, lors d'une réunion de planification tenue par le comité de Niagara-Golden Horseshoe, que le Conseil consultatif des affaires civiques et multiculturelles de l'Ontario participe aux festivités entourant le 125^e anniversaire du club Germania de Hamilton en tenant le premier dîner de sa séance plénière au club de la rue King est. Cette suggestion s'avéra excellente, car le repas gastronomique, la bonne humeur, les divertissements et la bonne camaraderie parvinrent à créer une ambiance agréable qui marqua toute la tenue du Conseil à Hamilton.

Le programme du vendredi au Sheraton de Hamilton commença par un déjeuner-causerie où le rabbin Bernard Baskin parla des rapports entre l'approfondissement de l'esprit civique et l'éducation. Chef spirituel éminent de Hamilton, M. Baskin est également écrivain, editorialiste et défenseur de longue date des droits de la personne et du principe de l'égalité au Canada. Ce déjeuner-causerie fut honoré par la présence de Mme Lily Munro, députée de Hamilton-Centre et ancienne ministre de la Culture et des Affaires civiques. De la part du Conseil et de son comité, M. Ivan Boyko remercia le rabbin Baskin et lui remit un cadeau en guise de reconnaissance.

Le Conseil se réunit ensuite dans une vaste salle de conférence où le nouveau ministre des Affaires civiques, l'honorable Robert Wong, présenta un aperçu global de son ministère ainsi que les orientations qu'il a l'intention de suivre. M. Wong répondit ensuite aux membres du Conseil. Les échanges qui suivirent l'allocation de M. Wong furent, en revanche, d'une portée plus régionale. Une brève panne de courant vint alors plonger l'assemblée dans l'obscurité et fut l'objet de plaisanteries

joyeuses sur le portefeuille détenu précédemment par le ministre. M. Robert Bak, photographe retenu par le comité de Niagara-Golden Horseshoe, ne se laissa pas décourager pour autant et c'est dans une obscurité totale qu'il photographia l'événement! Bob et sa caméra furent omniprésents et, comme d'habitude, ses photos sont excellentes.

Après la séance du matin, les membres se réunirent pour le déjeuner au restaurant «The Forbidden City», haut-lieu gastronomique de Hamilton, où un banquet permit d'apprécier l'art culinaire chinois de M. Michel Eng, hôte chaleureux et propriétaire de l'endroit. M. Alvin Lee, président de l'Université McMaster, fut le conférencier invité à cette occasion. C'est avec éloquence qu'il souligna l'importance de l'internationalisme multiculturel pour le Canada ainsi que le rôle des universités et d'autres établissements d'enseignement postsecondaire dans l'élaboration de programmes d'études appropriés dans le domaine. M. Salim Kanji offrit un cadeau à M. Lee en guise de remerciement de la part du Conseil.

Le dîner offert par le ministre le vendredi soir au Sheraton de Hamilton fut marqué par des pluies torrentielles et des vents violents, soulignant le passage lointain de l'ouragan Hugo, sans pour autant refroidir l'atmosphère enthousiaste de cette soirée. Plus de 100 personnes assistèrent à ce dîner, notamment l'oncle et la tante du ministre, M. et Mme Gordon, ainsi que Mme Mary Wong, anciennement juge à la Cour de citoyenneté. Parmi les invités à la table d'honneur, on remarqua des représentants de la municipalité et de la région, le président du collège communautaire Mohawk, des représentants des deux conseils de l'éducation, M. Lee ainsi que plusieurs chefs de groupes multiculturels. Le ministre Wong réitéra sa ferme volonté de donner plus de dynamique au ministère des Affaires civiques et il mit le

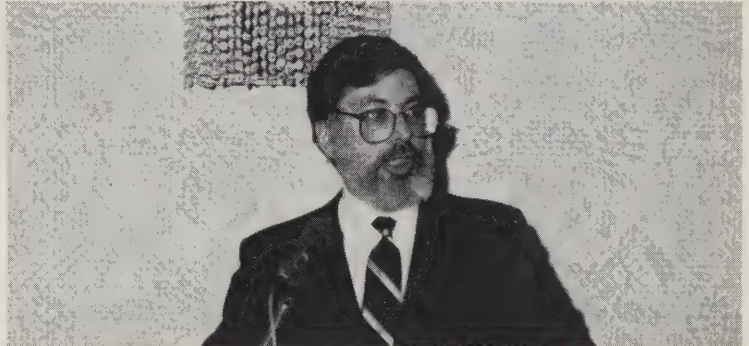
Conseil au défi de le secondar dans cette tâche. M. Fernando Viola, ami de longue date du ministre, vint divertir l'assemblée tout au long de cette soirée grâce à ses merveilleuses chansons et à sa belle personnalité.

Lors du déjeuner, le samedi matin, Mme Lydia Goshgarian, directrice générale du conseil multiculturel de la ville et du district de Hamilton, fit une allocution sur les défis que doivent relever les organismes qui se donnent pour tâche de fournir l'aide et les conseils nécessaires aux immigrants et aux réfugiés, d'assurer la formation sur les affaires civiques et de fournir l'appui nécessaire aux organismes publics locaux et provinciaux. M. Jim Antaloczy, membre du

comité, adressa quelques mots de remerciement à Mme Goshgarian et lui remit un présent.

Avant de lever la séance, M. Kong présida un débat libre entre les membres sur de nombreux sujets concernant le Conseil et son rôle consultatif dans la province.

Tous les membres de la région de Niagara-Golden Horseshoe, Alicia, Madeline, Zygmunt, James, Robert, Ivan, Salim et Bert, contribuèrent grandement au succès de la réunion plénière que le Conseil a tenue au mois de septembre à Hamilton. Leurs efforts furent soutenus par la jovialité, l'hospitalité et les encouragements de la ville de Hamilton. Ce fut un événement à la fois productif et agréable pour tout le monde.



Professor H.W. Arthurs, President of York University, addressing Council and Scarborough civic leaders

Le professeur H.W. Arthurs, président de l'Université York, s'adresse au Conseil et à plusieurs personnalités de Scarborough.

FULL COUNCIL MEETS IN SCARBOROUGH

Council members convened in Scarborough, February 22-24, 1990. Shortly after their arrival at the Sheraton East Hotel, members were escorted by bus to Scarborough Civic Centre where Mayor Joyce Trimmer and members of her Council extended to all a warm welcome and reception. Mayor Trimmer and President Shiu Loon Kong exchanged greetings together with a mutual commitment to encourage whatever new initiatives become necessary to address the needs of

the citizens of Scarborough and Ontario.

After a first business session held in the City's Council chambers, Council members met for dinner at the Scarborough Golf and Country Club. Guest speaker at the dinner was the Deputy Minister of Citizenship, Mr. Randolph Norberg. In conclusion to the evening, the Canadian-Korean Youth Quartet gave an excellent chamber music presentation.

On the following day, Mr. David Cooke, Parliamentary Assistant representing the Honourable Bob Wong, Minister of Citizenship, delivered the Minister's message informing Council about government's follow up action on

recommendations submitted by the Council. Outstanding issues were addressed and Council members tabled concerns warranting further attention.

The Council dinner, hosted by the Minister and representatives of government, was well attended by members of business, industry, community and service organizations. Guest Speaker, Ms. Donna Dasko, Vice-President, Environics, commented on the future of this great province in the nineties, considering past and present trends. In thanking the speaker, Dr. Kong pointed out the need for having a perspective of global development and domestic social trends when we interpret statistics and poll results. He further emphasized that, as we live out our free and democratic ideal, we must be prepared to adapt to a greater diversity of views, regardless of the issue. The evening was concluded by a magnificent musical presentation by the Toronto Operetta Theatre Group.

When Council completed the formulation of resolutions to be submitted to government, members met with Ms. Cindy Nicholas, Parliamentary Assistant, Solicitor General; Mr. Alvin Curling, Parliamentary Assistant, Intergovernmental Affairs; Ms. Joan Fawcett, Parliamentary Assistant, Skills Development, to discuss initiatives taken by the Ontario government to address the needs of Ontario's multicultural society in each of their ministries.

The theme of the Full Council meeting in Scarborough was "A look at the past into the future - our heritage, and citizenship in the nineties." In a city that is frequently referred to as "a city of the future," Council was afforded the opportunity to study the past, and to discuss and plan the future.

In co-operation with the representatives of Scarborough who met with council on this occasion, we are confident that, together, we can better address the challenges that lie ahead.

SÉANCE PLÉNIÈRE DU CONSEIL À SCARBOROUGH

Les membres du Conseil se réunirent à Scarborough du 22 au 24 février 1990. Peu après leur arrivée à l'hôtel Sheraton East, les participants furent amenés en autobus au centre civique de Scarborough, où Mme Joyce Trimmer, mairesse de la ville, et les membres du conseil municipal leur firent un accueil chaleureux. La mairesse et M. Shiu Loon Kong échangèrent des salutations en soulignant leur volonté mutuelle d'encourager toutes les nouvelles mesures nécessaires pour répondre aux besoins des citoyens de Scarborough et de l'Ontario.

Après une première discussion d'affaires dans la salle du conseil de ville, les membres se réunirent pour dîner au club Gold and Country de Scarborough. Le conférencier invité à l'occasion de ce dîner fut M. Randolph Norberg, sous-ministre aux Affaires civiques. Pour conclure cette soirée, un quatuor de jeunes Canadiens d'origine coréenne offrit un excellent concert de musique de chambre.

Le jour suivant, M. David Cooke, adjoint parlementaire du ministre des Affaires civiques, l'honorable Bob Wong, lut à l'assemblée l'allocation de ce dernier visant à informer le Conseil des gestes posés par le gouvernement suite aux recommandations présentées par le Conseil. Les membres du Conseil se penchèrent ensuite sur certaines questions en suspens et soulignèrent certains problèmes exigeant une attention particulière à l'avenir.

Le dîner du Conseil, présidé par le ministre et des représentants du gouvernement, obtint une large participation des milieux d'affaires, de l'industrie et des organismes communautaires et de service. Mme Donna Dasko, vice-présidente d'Environics, traça un tableau de l'avenir de notre grande province

dans les années 1990 en s'appuyant sur les leçons du passé et sur les tendances présentes. Dans les mots de remerciement qu'il a adressés à la conférencière, M. Kong souligna la nécessité de tenir compte du développement planétaire et des tendances sociales au Canada lors de l'interprétation des statistiques et des résultats de sondage. Il rappela aussi que la concrétisation de nos idéaux de liberté et de démocratie exige que nous soyons prêts à composer avec une grande diversité de points de vue, quelle que soit la question à l'étude. La soirée fut couronnée par un superbe spectacle du théâtre d'opérette de Toronto.

Après que le Conseil eut achevé la rédaction d'un certain nombre de résolutions devant être soumises au gouvernement, les membres eurent l'occasion de rencontrer Mme Cindy Nicholas, adjointe parlementaire du Solliciteur général, M. Alvin Curling, adjoint parlementaire du ministre des Affaires intergouvernementales, et Mme Joan Fawcett, adjointe parlementaire du ministre de la Formation professionnelle. Les discussions portèrent sur les mesures prises par le gouvernement de l'Ontario pour répondre, par l'intermédiaire de chacun de ces ministres, aux besoins de la société multiculturelle de l'Ontario.

Le thème de la réunion plénière fut le suivant : «Un regard vers le passé et vers l'avenir - notre héritage, notre identité et notre appartenance nationale dans les années 1990». À Scarborough, que l'on appelle fréquemment la «ville du futur», le Conseil eut la possibilité de se pencher sur le passé et de préparer l'avenir.

La rencontre entre le Conseil et les représentants de Scarborough vint confirmer l'esprit de collaboration qui nous permet d'affirmer avec confiance que c'est ensemble que nous serons le mieux à même de faire face aux défis de l'avenir.

UNIVERSITY PRESIDENTS ADDRESS COUNCIL

The following remarks were made by Dr. Alvin Lee, President and Vice-Chancellor of McMaster University made at a Council function on Friday, September 22, 1989.

It is a privilege to be able to address you on this occasion. I hope that I can add to your understanding of the university as an institution and also suggest how it is and should be related to your own concerns. The university, after all, strives to establish a culture that is in some respects universal and in other respects very separate from the culture around it. In this sense, like any other distinctive culture, it requires understanding and the permission of society to foster a different kind of culture. It depends on a certain amount of what we might call a multicultural disposition in a society for a real university to exist.

The culture we seek in the university is one in which opinion or belief or tradition, the very stuff or most cultures, comes into question under the light of analysis and rational scrutiny. The ability to reason of course is accessible to all people everywhere. Because of this, the culture that universities strive after can be seen as a type or perhaps a prefiguring of universal culture. The university represents an attempt to create a different kind of culture: yet, as we know, the university also is integrated in many ways with the culture around it and the society which sustains it. In part this integration is because our students come from a particular society and have only a short stay in our midst. Also, the university is under constant pressure from society to do society's bidding. Society almost demands that the university reflect current social values in its behaviour and the actions of its students. Society also demands that the university

do things of value to society in return for very significant expenditures on the universities. Nonetheless, universities exist to question the reasons for things and the reasons for societies' opinions about things. Thus universities exist in tension with their benefactors and even with their own members.

The tension between universities and the world is sustained through a variety of mechanisms most of which fall under the category of academic freedom. Freedom to explore the reasons for things and to describe what one has learned are central to the existence of the university. In this part of the world universities have a great deal of freedom. In many respects political freedom sustains the society in which McMaster University finds itself. Freedom is after all one of the important values of Canadian society and indeed is one of the elements which cause us to promote multiculturalism. Freedom of speech, however, can result in statements which impinge on other rights or values in society and at that point universities may well find themselves in conflict with their benefactors.

This characteristic of universities-of being in a particular society but sometimes at odds with that society-is a characteristic of most universities of consequence throughout the world. One need only think of the terrible efforts that have been made this year in China to bring the universities in China to heel, to recognize that universal character of universities which is called by the name of academic freedom. To some extent, then, universities represent a type of universal culture that is at odds with all other cultures. Universities, particularly in the late twentieth century, are also uniquely cosmopolitan even as each one has a particular local flavour about it.

One particular manifestation of the cosmopolitan character of universities is their international

engagement. To some extent universities are far more international in character than the rest of society and thus represent throughout their activities a multiculturalism that is more in evidence than that in society as a whole. On the other hand, many in the universities wish that the university would become far more internationally minded than it is now. Two forces are driving universities to be more international. One force is the constant desire to understand all things human and non-human that exist. This desire has, at least since Plato, driven many of those in university to explore other cultures, civilizations and legal codes. The other force is the necessity for society in a rapidly intertwining world to know the rest of that world. This second force demands, in the light of international economics and mutual dependencies, that students and faculty be capable of intelligent interaction with people from very different cultures.

McMaster already has a strong engagement with many different cultures and countries around the world. We have a student body of 11,000 undergraduates and 1,500 graduate students. Of these, about 600 are from 40 different countries. The student body also represents the children of large numbers of first generation immigrants. Thus many of our students have first hand knowledge of very different cultures. [Polish professor]. Within our six different Faculties of Business, Engineering, Humanities, Health Sciences, Natural Science, and Social Science, we have a large number of faculty members-perhaps half-who were born in another country. Within these Faculties there are many disciplines which study specifically cultural things many of which are different from our own and many of which, it might be added, have come to be considered essential origins of our own particular culture. For example, the Classics Department studies

several of the cultures which gave birth to dispositions, laws and literatures which we now regard as our heritage. In some of our other departments, cultures which ought to be regarded as part of our multicultural heritage are also studied. For example, Hinduism and Buddhism are two of the main subjects studied in our Religious Studies Department.

Virtually all our faculty members actively pursue their disciplines in consultation with people from other countries. They do this by memberships in academic societies which may be established in other countries but which have memberships from around the world. These societies normally create journals which again are published in different parts of the world and have articles by people in the discipline from many different countries. The depth of this type of international interaction is hard to fathom. McMaster University subscribes to about 15,000 journals in many different languages from a large number of countries. Each of these journals is received because it is regularly read by faculty who consider it indispensable for staying abreast of their disciplines.

We are, moreover, deeply involved in explicit attempts to engage with the wider world by maintaining exchange and linkage agreements with universities in Denmark, Poland, France, Germany, Bulgaria, Egypt, Kuwait, Angola, Pakistan, China and Japan. We are involved in about seven different development projects in addition to which we have two different scholarship agreements. In one case these bring in black students from South Africa and, in the other, students from a large number of developing countries. Development projects and exchange agreements are all looked after by our McMaster International Office. This year, we turned one of our residences into an International House devoted to bringing together students from outside the country

with Canadian students interested in international affairs. Finally, you might be interested to know that in the second week of October, the Association of Universities and Colleges of Canada, the collectivity of all university presidents in Canada, will be meeting to discuss the international roles of Canadian universities. They will be asking what are the implications for contemporary universities of their increasingly international character. This provides in a very brief, much too brief sketch, the intense engagement of McMaster with people from many different cultures.

All of this is to say that McMaster is committed to encouraging and assisting future generations of university-educated young Canadians to develop a global awareness. Not only does this afford our students the opportunity of exploring their cultural heritage and that of their friends and neighbours, this commitment is also determined by some very practical realities. Our trade with countries on the Pacific Rim now eclipses trade with traditional European partners. Our dependency and that of our trading partners on such things as the availability of oil, the existence of international peace and security, and the prevention of environmental pollution, all of which have a large international dimension, demands the abilities and commitments of large numbers of people to deal effectively with people from other countries. Unfortunately these commitments and needs are not sufficiently matched by our curriculum, by the availability of jobs, by student interest or by public or private funding.

While in some ways the university is a highly cosmopolitan environment, it is clear to many of us that it must become far more concerned in understanding and fostering understanding of parts of the world it has neglected. While our third largest trading partner is Japan, we still do not have a

sufficient number of Japanese studies courses to constitute a major concentration at McMaster. The number of courses we offer can be counted on two hands. Many others of course touch on Japan. Although relations with the Warsaw Pact nations determine the life and death of this planet, we do not have large numbers of courses or students focussed on central and eastern Europe. Only small numbers, for example, major in Russian language. The list of our failings could go on but the point is that these should be startling confessions in 1989, in a city with a large Slavic community, with a Japanese cultural centre; and with a dependency for electronic goods on Japanese manufacturing. The absence of such courses reflects not only a myopic interest in a particular Western European stream of culture but also a market reality which so far has kept students from creating a demand for such courses. In the case of Japan, this seems to be changing. We have 60 people enrolled in Japanese language courses this year. Nonetheless society has yet to treasure knowledge about these extremely important parts of the world even while our economy and our safety depends on them. Finally, of course, even when we recognize the need for such courses of study there is still the inevitable demand for start-up funding which is difficult to locate.

These are the problems we face in trying to develop a curriculum which reflects both the international reality of higher education and a closely intertwined world. We have continued to try to overcome these problems over the years and can point to some successes, but we look with some frustration at how far we need to go. Late twentieth century reality is that of a highly interdependent world in which those who are able to interact effectively with people from different cultures will be critical to the well-being of the human race. The multicultural

heritage that we as Canadians enjoy at present gives us a distinct advantage in that world. It is a heritage that universities are uniquely prepared to respect, to examine and to learn from. If we squander our heritage by not fostering the study and understanding of diverse cultures, we shall inevitably be spiritually and financially poorer.

LES PRÉSIDENTS DE DEUX UNIVERSITÉS S'ADRESSENT AU CONSEIL

*Discours adressé au Conseil par
M. Alvin Lee, président et
vice-recteur de l'Université
McMaster,
le vendredi 22 septembre 1989.*

Je suis très honoré de pouvoir m'adresser à cette assemblée aujourd'hui. J'aimerais préciser ici ce que représente l'université en tant qu'institution et j'en profiterai, par la même occasion, pour indiquer comment elle rejoint votre propre préoccupation, aujourd'hui comme à l'avenir. En fin de compte, l'université tente d'établir une culture qui, à certains égards, est universelle mais qui est, à d'autres égards, très distincte de la culture environnante. Dans ce sens-là - et c'est le cas pour toute culture distincte - l'université sollicite de la société, une forme de compréhension et d'ouverture afin de pouvoir développer un genre de culture différent. Pour exister réellement en tant qu'université, elle dépend dans une certaine mesure de ce que l'on pourrait appeler l'attitude multiculturelle d'une société.

La mission culturelle de l'université consiste à soumettre les opinions, les croyances ou la tradition - tout ce qui, précisément, est au cœur même de la plupart des cultures - à une remise en

question à la lumière de l'analyse et du regard rationnel. Bien entendu, l'aptitude à raisonner est accessible à tous les peuples, partout au monde. De ce fait, la culture que l'université tente de réaliser peut être comprise comme un modèle ou peut être une préfiguration de la culture universelle. L'université traduit un effort vers la création d'une culture différente : toutefois, comme nous le savons, l'université est également intégrée de bien des manières à la culture qui l'environne et à la société qui la soutient. Cette intégration est due en partie au fait que nos étudiants proviennent d'une société particulière pour ne rester que très provisoirement avec nous. Par ailleurs, l'université ressent la pression constante d'une société qui cherche à la mettre au pas. La société semble exiger à certains moments que l'université reflète les valeurs sociales actuelles aussi bien dans ses comportements que dans les faits et gestes de ses étudiants. La société exige également que l'université produise des choses qui lui soient utiles comme rendement des crédits très importants qu'elle lui affecte. Il n'en reste pas moins que les universités existent pour analyser la raison d'être de toute chose et notamment le pourquoi des opinions d'une société sur telle ou telle chose. Ainsi, l'université existe dans un rapport de tension à l'égard de ses bienfaiteurs et même à l'égard de ses propres membres.

Cette tension entre l'université et le monde se maintient par une diversité de mécanismes qui s'inscrivent presque tous dans la définition de la liberté de l'enseignement. La liberté d'explorer le pourquoi des choses et de décrire cet apprentissage est essentielle à l'existence même de l'université. Ici, les universités jouissent d'une très grande liberté. À bien des égards, la liberté politique constitue l'assise de la société où évolue l'Université McMaster. En fin de compte, la liberté est l'une des valeurs essentielles de la société

canadienne et constitue, à vrai dire, un des éléments qui nous amènent à promouvoir le multiculturalisme. Néanmoins, la liberté de parole peut se traduire par des déclarations qui empiètent sur d'autres droits ou d'autres valeurs reconnus dans la société, et c'est à ce moment-là que les universités risquent de se trouver en conflit par rapport à leurs bienfaiteurs.

Ce trait particulier à l'existence de l'université - le fait d'être intégrée à une société spécifique mais d'être parfois en contradiction avec celle-ci - est une caractéristique de la plupart des universités d'importance à travers le monde. Pensons seulement aux efforts terribles qui ont été déployés cette année en Chine pour ramener à l'ordre les universités de ce pays. On saisit alors immédiatement le caractère universel de ce que représente l'université et qui porte le nom de liberté de l'enseignement. C'est donc ainsi, dans une certaine mesure, que l'université représente un type de culture universel qui se démarque de toutes les autres cultures. Notons encore que l'université, particulièrement vers la fin de ce XX^e siècle, a également une existence cosmopolite unique même si chaque université a sa couleur locale spécifique.

Le caractère cosmopolite de l'université se manifeste d'une façon toute particulière, à savoir par son engagement au niveau international. D'une certaine manière, les universités ont une personnalité nettement plus internationale que le reste de la société et leur activité est par conséquent empreinte d'un multiculturalisme nettement plus évident que dans la société prise globalement. Par contre, bien des universitaires souhaitent qu'elles aient une portée nettement plus internationale que ce n'est le cas aujourd'hui. Deux courants d'énergie activent la tendance des universités vers une plus grande ouverture internationale. Un premier courant est ce désir constant de comprendre toute chose

existante, humaine ou non. C'est ce même désir qui, depuis Platon pour le moins, a poussé tant de membres de l'université à explorer d'autres cultures, d'autres civilisations et d'autres systèmes de lois. L'autre courant provient de la nécessité dans laquelle se trouve la société de mieux connaître le reste de l'univers toujours plus étroit et interrelié. Étant donné l'économie internationale et les interdépendances mutuelles, ce deuxième courant exige que les étudiants et le corps enseignant puissent entrer en interaction intelligente avec des peuples de culture extrêmement variée.

L'Université McMaster est déjà en interaction très soutenue avec de nombreuses cultures différentes et de nombreux pays à travers le monde. Nous avons actuellement 11 000 étudiants de premier cycle et 1 500 dans les cycles supérieurs. Parmi ceux-ci, 600 proviennent de quarante pays différents. La population étudiante compte également de très nombreux jeunes issus de familles d'immigrants de première génération. C'est ainsi que bon nombre de nos étudiants ont une connaissance directe de cultures très différentes. Dans nos six facultés - commerce, génie, sciences humaines, sciences de la santé, sciences naturelles et sciences sociales - de nombreux membres du corps professoral, peut-être même la moitié, sont nés dans un pays autre que le Canada. Dans le cadre de ces facultés, de nombreuses disciplines se penchent spécifiquement sur l'étude de phénomènes culturels très différents des nôtres et, je dois le préciser, considérés aujourd'hui comme éléments essentiels des origines de notre propre culture. Par exemple, le département des lettres étudie plusieurs des cultures qui ont engendré des façons d'être, des systèmes de lois et des traditions littéraires que nous considérons aujourd'hui comme notre propre héritage culturel. On étudie encore, dans d'autres départements, des cultures

qu'il conviendrait de considérer comme faisant partie de notre héritage multiculturel. Prenons par exemple l'hindouisme et le bouddhisme, qui constituent deux des principaux sujets de notre département d'études religieuses.

Pratiquement tous les membres de notre corps professoral développent activement leurs champs de recherche respectifs en consultation avec des gens d'autres pays. Cela se traduit bien souvent par leur appartenance à des sociétés lettrées dont le siège est situé dans des pays étrangers, mais dont les membres se trouvent un peu partout dans le monde. Ces sociétés produisent généralement des publications que l'on retrouve d'un bout à l'autre du monde et dont les articles sont signés par des spécialistes de très nombreux pays. La profondeur de ce genre d'interaction internationale est difficilement concevable. L'Université McMaster est abonnée à quelque 15 000 publications rédigées dans bien des langues différentes et provenant de bien des pays différents. Chacune de ces publications nous arrive parce qu'elle est lue régulièrement par nos professeurs qui y trouvent un moyen essentiel de se maintenir à la fine pointe des connaissances.

Nous sommes, par ailleurs, très engagés par les efforts concertés que nous mettons en oeuvre pour réaliser une ouverture plus large encore sur le monde, et cela en maintenant des programmes d'échanges et des contacts avec des universités du Danemark, de Pologne, de France, d'Allemagne, de Bulgarie, d'Égypte, du Koweït, d'Angola, du Pakistan, de Chine et du Japon. L'université est engagée dans sept projets de développement différents auxquels il faut ajouter deux accords sur l'octroi de bourses d'études. Dans un cas, cela nous amène des étudiants noirs d'Afrique du Sud et, dans l'autre, des étudiants provenant d'un grand nombre de pays en voie de développement. Les projets de développement ainsi que les

accords d'échanges relèvent tous du bureau international de l'Université McMaster. Cette année-ci, une de nos résidences fut transformée en maison internationale dans le but de faciliter l'échange entre les étudiants étrangers et les étudiants canadiens intéressés aux affaires internationales. Enfin, il sera peut-être intéressant de savoir que, dans la deuxième semaine du mois d'octobre, l'Association canadienne des collèges et universités, c'est-à-dire le collectif réunissant tous les présidents d'université du Canada, se réunira précisément pour discuter de la diversité des rôles que doivent assumer les universités canadiennes sur le plan international. Ce sera pour eux l'occasion de se pencher sur la question de savoir quelle est la portée exacte du caractère toujours plus international qui marque l'université contemporaine. C'est donc ainsi que j'ai voulu vous décrire brièvement, bien trop brièvement sans doute, l'intensité qui caractérise l'engagement de l'Université McMaster à l'égard de peuples de tant de cultures différentes.

Tout ceci traduit, à vrai dire, la volonté de l'Université McMaster d'encourager l'épanouissement d'une conscience globale et d'y contribuer pour les générations à venir de jeunes universitaires canadiens. Ceci donnera à nos étudiants la possibilité d'explorer leur héritage culturel propre et celui de leurs amis et voisins. Mais il y a plus : notre volonté en ce domaine est également guidée par certaines réalités toutes pratiques. Notre commerce avec les pays du Bassin du Pacifique éclipse maintenant le commerce avec nos partenaires européens traditionnels. Nous dépendons, tout comme nos partenaires commerciaux, d'un certain nombre de choses telles que la disponibilité du pétrole, la paix et la sécurité internationales, la prévention de la pollution, toutes choses ayant une portée internationale globale. Cette

interdépendance exige que de plus en plus de personnes aient les aptitudes et la volonté nécessaires pour interagir efficacement avec les peuples d'autres pays. Il est regrettable que ces engagements et que cette volonté ne trouvent pas, aujourd'hui encore, de répondants suffisants dans nos programmes d'études, dans les débouchés disponibles, dans l'intérêt de la part des étudiants et dans le financement public ou privé.

S'il est vrai que, à certains égards, l'université constitue un environnement hautement cosmopolite, il est vrai également pour un bon nombre d'entre nous que cet environnement est encore loin de ce qu'il devrait être pour mieux comprendre et mieux faire comprendre des régions de ce monde que nous avons négligées. Alors même que le Japon est au troisième rang de nos partenaires commerciaux les plus importants, nous ne disposons toujours pas d'un nombre de cours suffisant en études japonaises pour pouvoir offrir un programme d'études complet. Le nombre de cours de ce genre que nous proposons peut se compter sur les dix doigts de la main. Il y a bien entendu de nombreux autres cours où il est question du Japon. Alors même que nos relations avec les nations du pacte de Varsovie ont comme enjeu la vie ou la mort de cette planète, nous avons relativement peu de cours ou peu d'étudiants centrés sur la connaissance de l'Europe centrale et l'Europe de l'Est. Très peu d'étudiants, par exemple, choisissent l'étude du russe comme orientation majeure. Le relevé de nos lacunes pourrait se prolonger, mais ce que nous voulons souligner, c'est le caractère déroutant de telles lacunes en 1989, dans une ville qui a une importante communauté slave, un centre culturel japonais, une ville qui dépend de l'industrie japonaise pour son approvisionnement en matériel électronique. De telles lacunes dans nos programmes d'études reflètent tout d'abord une myopie intellectuelle étroitement

axée sur le courant culturel de l'Europe occidentale. Elles reflètent également une compréhension bornée des réalités commerciales, qui explique, de la part de nos étudiants, le peu de demandes pour l'élaboration de tels programmes. Pour ce qui est du Japon, une tendance aux changements s'est amorcée. Nous avons, cette année, soixante personnes inscrites aux cours de japonais. Il reste que notre société doit encore apprendre toute la valeur que représente la connaissance de ces régions extrêmement importantes du monde, et cela alors même que notre économie et notre sécurité en dépendent. Bien entendu, même si nous reconnaissons toute l'importance de tels programmes d'études, il faut toujours composer avec les contraintes relatives au financement de départ difficiles à résoudre.

Voilà les problèmes auxquels nous sommes confrontés lorsque nous voulons élaborer des programmes qui reflètent à la fois la réalité internationale de l'éducation supérieure et celle d'un monde étroitement interdépendant.

D'année en année, nous n'avons jamais cessé de poursuivre nos efforts pour résoudre ces problèmes. Si nous pouvons souligner certaines de nos réussites, nous savons cependant jusqu'où nous devons aller et voyons entre les deux un écart quelque peu frustrant. La fin de ce XXe siècle nous montre la réalité d'un univers excessivement interdépendant, un univers où ceux et celles qui seront capables d'interagir efficacement avec les peuples de différentes cultures seront essentiels pour le bien-être de la race humaine. L'héritage multiculturel qui est aujourd'hui le nôtre, à nous Canadiens, est incontestablement un grand avantage dans un tel monde. C'est un héritage que nos universités ont le privilège de savoir respecter d'emblée, un héritage qu'elles explorent et dont elles tirent les leçons. Ce serait gaspiller cet héritage que de ne pas favoriser l'étude et la compréhension de diverses cultures et de s'engager dans une voie dont nous ressortirions inévitablement appauvris tant financièrement que spirituellement.



A group of members of Council previewing the Full Council meeting in Hamilton

Plusieurs membres du Conseil réunis avant la séance plénière de Hamilton.

President H.M. Arthurs of the University of York was the guest speaker at a luncheon for full Council on February 23/90. The President received a warm welcome from everyone present, and following are his remarks:

Multiculturalism is a central fact of Canadian society. I am not talking about government policy papers. I am not talking about cultural festivals or colourful celebrations. I

am not talking about the symbolic gestures we make to show respect and understanding to people of other faiths, religions, languages and cultures. No, I am talking about something much more basic. I am talking about one simple fact: the fact that in every workplace, in every place of public entertainment, in every social agency, in every educational institution, there are women and men who represent the new demography of Canada.

My university, York, is in that fundamental sense one of the most multicultural institutions in the country. As best we can measure, over 60% of our student population comes from ethnocultural communities other than the WASP or Jewish communities. About one third of that number—about 20% of the total—is Italian; similar numbers are members of visible minority groups; the balance represent as diverse a range of backgrounds as it is possible to imagine.

We have clubs for Chinese, Ukrainian, Portuguese, Caribbean, Indian and Greek students, for students of every heritage and culture. To the best of our ability, we try to mount academic programs which encourage the study of, say, the Italo-Canadian immigrant experience or the music of South East Asia or the multicultural challenge in the practise of social work. York even has a bilingual campus, Glendon College, where French and English are both working languages and where multiculturalism is a special concern. And we were the first university in Canada, we believe, to appoint an Advisor on Race and Ethnic Relations, because we wished to ensure that all these different groups and individuals exist in harmony with each other, and enjoy the respect and responsiveness of the university as a whole.

We have much more to do before we can say that we have satisfied our own multicultural aspirations. But we can say even now, despite York's desperate underfunding, that we have done a great deal more than most.

More than most, but not yet everything. We have yet to resolve some hard questions. Rather than telling you how terrific we are—an occupational hazard for any president, I would prefer to have the benefit of your advice on those hard questions.

The first issue is that of accessibility: who gets to come to university. Because of

underfunding, we can accept only a limited number of students. Although we have increased our intake annually, and have expanded more than any other Ontario university over the past two decades, each year we have to turn away more and more students. As a result, the minimum grade for entry goes up and up. It is now about 70%, the same as that of the University of Toronto.

From a purely academic point of view, that is very positive, but there are two consequences which you ought to know about. The first is that it is much easier for some people to get 70% than others. If your parents went to university, if they spoke English, if they have books in the house or discuss ideas at the dinner table, if they can afford to help you financially, you have a great advantage all through your primary and secondary school education over students who come from less privileged homes. Thus, in the tough competition for a place in York or other universities, members of newly arrived ethnocultural communities often start at a disadvantage.

How great is that disadvantage I do not really know. Like the traditional communities of Canada, ethnocultural communities are diverse, not monolithic. Internal divisions based on region or locality of origin, on gender, on class, make general statements about them inaccurate. Motivations differ as well. Some value education for its own sake, some as a ticket to better jobs, some as a vehicle for social mobility. But, for whatever reason, some groups do manage to send their young people to university in truly impressive numbers, while others do not. Recognizing the difficulty, we are learning to make our admissions process more sensitive to possible cultural skew. We do not just allocate places in our programs according to grades, we invite people to tell us something about themselves. If they do, we may be able to recognize that they have considerable abilities which do not

turn up on their academic transcripts because of personal or cultural handicaps they have had to overcome.

A second problem for the ethnocultural communities, especially in Metro Toronto, is that this region is underserved by universities, there are simply too few places for the people who wish to attend Toronto or York or Ryerson. That means that for many families in Metro, the choice is either to send their children to university in another city, or to have them miss out altogether. Yet sending your son or daughter to Sudbury or London is an expensive proposition; for working class immigrant families, it may be almost impossible. And other cities may or may not be able to provide them with the particular religious or cultural setting which is so important to so many communities. The choice may lie between a university education, and the weakening of family and community ties.

To repeat, then, problems of accessibility to higher education are of special concern to our ethnocultural communities, and to York as well.

Another problem, Universities are places of discovery for young people. For the first time, they encounter ideas that their parents never knew. They discover other young people who are different from those they went to school with or grew up beside. They are urged to discover things about themselves: their style and personality, their loves and talents, their ambitions and beliefs. This process of discovery may lead them into conflict with their parents, and with the traditional cultures which shaped the lives of their parents.

If we were somehow to discourage this process of discovery, in order to shelter them from the risk of conflict, we would not be doing our job as a university. But if we were insensitive to that risk, and to its implications for the communities we serve, we would not be acting responsibly. I have

no answers, but I acknowledge that we confront a serious issue.

A third problem. It is the job of universities to introduce students to ideas, and to teach them to think critically. That is true of any university whether it is in Toronto or Hong Kong or Calabria or Barbados. If those ideas are about, say, biology or economic theory, it probably makes little difference where they are taught.

But universities also teach culture. Culture shapes the deep, unstated assumptions which underpin the curriculum in English literature, Canadian history, the sociology of the family, or psychological theories of personality. Culture is what runs through our extracurricular programs of art and music and theatre. And despite our best efforts, the culture which we convey is essentially West European and North American. All too seldom do we hear the "different voices": The African or Latin American novelist, the Slavic historian, the Indian sociologist. Students who belong to our ethnocultural clubs will perhaps experience music and theatre in a "different voice", but students who do not will not. For them, the experience of university simply confirms and reinforces the sameness of culture, rather than introducing them to its diverse possibilities.

This is a problem we are actively exploring at this very moment. How can the "different voices" become a normal and natural part of the culture which we expect students to absorb? In a curriculum which, for good academic reasons is virtually all optional, this is a different problem indeed to solve. And frankly, for many students who do not particularly wish to hear the "different voices" of their own community, it is not a problem that needs solving. Indeed for those very communities, the exact nature of their "different voices" is up for grabs: homeland cultures are transformed by migration; they

adapt to and borrow from their new setting; and sometimes they are cut off from their creative roots when patterns of migration shift.

Next, we have a problem in the way we present ourselves to our students and to the world. Our administration, our faculty, our board of governors does not adequately reflect the background of our students, nor does it fully represent the communities from which they come. There are good reasons for this, historical reasons, but we acknowledge that we have to change and are making efforts to do so.

However, it isn't easy. Take the issue of our faculty. One qualifies to become a university professor by completing a PhD, which may take as long as six or eight years, or even more, after a first degree - ten or more years after graduating from high school. That is a long and expensive process. It takes someone who is particularly determined and someone who has some sense, and even then not everyone who graduates with a PhD is guaranteed a teaching job, at least in the university of his or her choice. On the one hand, there are not a lot of jobs going, especially given the fact that people tend to work in very narrow specialties. On the other hand, competition for jobs is very keen. That means that good people sometimes lose out to better people. And please remember that universities are democratic, decentralized and often unionized: each department searches for its own new recruits, and decides who ought to be appointed.

Add it all up, and you will see that changing the demographics of a university faculty is a difficult and lengthy process. But we are working very hard on a plan for employment equity, and we will move forward as quickly as possible.

Or take the issue of our Board of Governors. This is the body responsible for the financial and administrative well-being of the institution. Its members are people

who have relevant talents and experience, that means, usually, that they have succeeded in some line of business. We know that some of the ethnocultural communities have made big breakthroughs in the business world, and we have made some progress towards appointing successful representatives of those communities to the Board. Other large and important communities, which send us many students, have not yet made those breakthroughs, and they are not yet represented on our Board. We are always on the lookout for talented new recruits, and if you can suggest any names to us, we would be happy to hear from you.

A final problem, and in many ways the most difficult: universities today, and York in particular, labour under severe financial restraints. We are forced to spend more and more of our scarce resources just trying to do our basic job of teaching and research. I would have to acknowledge that other forms of service to the community have somewhat suffered as a result. Happily, the university remains a place where individual faculty, staff and students are committed to service in the community, as volunteers, helpers, advocates, and advisors. Their personal contributions help to make up for the university's limited institutional activity.

I have tried to be honest about some of the problems we have encountered in trying to make York a model multicultural university. In one area we have succeeded, perhaps too well. By wearing our heart on our sleeve, by making our commitment to multiculturalism clear, we have exposed ourselves to criticism. People expect us to do more, because we say we want to do more. When we can't they accuse us of bad faith and bad behaviour. That is inevitable in a university, which is a place of freedom and openness, and in a historical moment where change is very much on the agenda. We are not

going to be discouraged, we are not going to retreat from our principles, just because we come in for some criticism which is unfounded or unfair - and not all of it is.

We are in the midst of a long journey. It is a journey which began for me when my grandparents arrived here as immigrants almost ninety years ago. It is a journey which began for York when it was established to serve the new communities of Toronto in 1960. It is a journey which the members of this Council well understand, and which you are committed to seeing through to a successful conclusion. York is proud to be your companion on this journey, and to share a commitment to the ideals which have launched us on it together.

Le 23 février 1990, lors d'un déjeuner offert à l'occasion de la séance plénière du conseil, monsieur H.M. Arthurs, président de l'Université York, intervint comme conférencier invité. Monsieur Arthurs fut chaleureusement accueilli par toutes les personnes présentes et nous donnons ici la transcription de son discours.

Le multiculturalisme est un axe central de la société canadienne. Cela n'a rien à voir avec une politique quelconque de l'État. Cela n'a rien à voir non plus avec des festivals culturels et d'autres célébrations hautes en couleur. Et encore moins avec ces gestes symboliques que nous posons pour exprimer notre respect et notre compréhension à l'égard de ceux et celles qui ne partagent pas nos croyances, notre religion, notre langue ni notre culture. Non, je veux parler ici d'une chose beaucoup plus fondamentale. Je parle d'une chose bien simple : du fait que partout, dans chaque milieu de travail, dans chaque lieu de divertissement, dans chaque organisme de service social, dans chaque établissement d'enseignement, il y a des femmes et des hommes qui représentent la nouvelle composition

démographique du Canada.

C'est dans ce sens, tout à fait fondamental, que l'Université York, à laquelle j'appartiens, est un des établissements les plus multiculturels de ce pays. Dans la mesure où nous pouvons le quantifier avec plus ou moins de précision, plus de 60 pour 100 de notre population étudiante provient de communautés ethnoculturelles autres que les communautés anglo-saxonne ou juive. Un tiers de cette population environ - soit 20 pour 100 au total - est d'origine italienne; c'est en pourcentage analogue que l'on retrouve des membres provenant des minorités visibles; le pourcentage restant se compose d'une incroyable diversité d'origines ethnoculturelles.

Nous avons des associations d'étudiants chinois, ukrainiens, et d'autres encore pour les Portugais, pour les Antillais, pour les Indiens et pour les Grecs; en fait, il en existe une pour les étudiants de toutes les appartenances culturelles possibles. Nous faisons de notre mieux pour élaborer des programmes favorisant l'étude de problématiques diverses, par exemple, le vécu de l'immigrant italo-canadien, ou encore la musique de l'Asie du Sud-Est ou le défi multiculturel dans la pratique du travail social. Je rappellerai aussi que l'Université York a un établissement bilingue, le collège Glendon, où l'on travaille à la fois en français et en anglais et où le multiculturalisme est un élément central du quotidien. Nous sommes, si je ne me trompe, la première université canadienne à avoir nommé un conseiller en relations interraciales et ethniques parce que nous voulions nous assurer que tant de personnes et de groupes si différents puissent coexister harmonieusement et jouir de l'attention et du respect de l'université tout entière. Il nous reste bien des choses à faire avant de pouvoir affirmer que nous avons réalisé pleinement nos aspirations multiculturelles. Mais nous pouvons affirmer d'ores et déjà que l'Université York, en dépit

d'un sous-financement désespérant, est allée plus loin que bien d'autres.

Cela n'empêche qu'il nous reste du chemin à parcourir. Des problèmes difficiles restent à résoudre. Et plutôt que de vous vanter nos mérites - travers qui vient facilement aux présidents d'universités - j'aimerais mieux ici pouvoir faire appel à vos lumières sur ces questions complexes.

La première problématique, est celle de l'accessibilité : qui a réellement accès à l'université? Étant donné le manque de financement, nous ne pouvons accepter qu'un nombre restreint d'étudiants. Certes, nous avons augmenté le nombre des inscriptions annuelles et notre expansion au cours des deux dernières décennies a été plus forte que celle de toute université ontarienne, mais il reste que, chaque année, nous devons refuser un nombre toujours croissant d'étudiants. Conséquemment, la moyenne nécessaire à l'admission ne cesse de grimper. Elle est maintenant de 70 pour 100, soit la même qu'à l'Université de Toronto.

D'un point de vue purement scolaire, c'est une très bonne chose, mais qui entraîne néanmoins deux conséquences dont je tiens à vous parler. La première, c'est qu'il est beaucoup plus facile à certains qu'à d'autres d'obtenir une moyenne de 70 pour 100. Ceux dont les parents ont un niveau d'instruction universitaire, parlent anglais, possèdent une bibliothèque ou encouragent l'échange d'idées autour de la table et peuvent offrir un soutien financier se trouvent alors nettement avantagés tout au long de leur cours primaire et secondaire par rapport aux élèves provenant de foyers moins privilégiés. Ainsi, dans ce concours difficile pour obtenir une place à l'Université York ou à d'autres universités, les membres des communautés ethnoculturelles récemment arrivés au pays sont défavorisés dès le départ.

J'ignore, à vrai dire, toute l'étendue de l'écart entre les uns et les autres. Tout comme les

communautés canadiennes traditionnelles, les groupes ethnoculturels sont diversifiés et non pas monolithiques. Compte tenu de certaines divisions internes qui tiennent à la région ou au lieu d'origine, au sexe ou à la classe sociale, toute généralisation devient inexacte. Les motivations sont également fort différentes. Pour certains, l'éducation représente une valeur en soi, pour d'autres, c'est un tremplin vers un emploi meilleur et pour d'autres encore, c'est un levier assurant l'ascension sociale. Mais, quelles que soient les raisons, certains groupes parviennent à pousser leurs enfants jusqu'à l'université en nombres réellement impressionnants, tandis que d'autres n'y parviennent pas. Nous sommes conscients de ce problème et c'est pour cela que nous tentons d'éliminer d'éventuelles distorsions culturelles de notre processus d'admission. Le niveau de réussite scolaire n'est pas notre seul critère d'admission à nos programmes. Nous encourageons les gens à nous confier leurs aspirations. En acceptant de le faire, ils nous révèlent parfois un potentiel considérable que ne reflète pas leur bulletin en raison des handicaps culturels ou personnels qu'ils ont dû surmonter.

Une deuxième difficulté à laquelle les communautés ethnoculturelles doivent faire face, et notamment dans l'agglomération torontoise, tient au fait qu'il n'y pas suffisamment d'universités : le nombre de places est tout simplement insuffisant par rapport au nombre de personnes qui aimeraient s'inscrire à l'Université de Toronto, à l'Université York ou à Ryerson. Pour bien des familles de la région torontoise, le choix est simple : envoyer leurs enfants dans une université à l'extérieur de Toronto ou ne pas les envoyer à l'université du tout. Envoyer son fils ou sa fille étudier à Sudbury ou à London est bien entendu une aventure fort coûteuse, une aventure pratiquement impossible pour les familles d'immigrants de

la classe ouvrière. Et, dans le meilleur des cas, rien n'assure que, dans cette autre ville, l'étudiant ou l'étudiante trouvera le contexte religieux ou culturel particulier, si important pour bien des communautés. Le choix se pose alors entre l'éducation universitaire et l'affaiblissement des liens familiaux et communautaires.

En bref, les problèmes d'accessibilité à l'éducation supérieure touchent particulièrement les communautés ethnoculturelles aussi bien que l'Université York elle-même.

Et voici une autre problématique. Pour les jeunes, l'université est un champ de découvertes. Pour la première fois de leur vie, ils sont exposés à des courants d'idées inconnues de leurs parents. Ils découvrent d'autres jeunes, différents de ceux qu'ils ont connus à l'école ou avec lesquels ils ont grandi. On les incite également à se découvrir eux-mêmes : leur style et leur personnalité, leurs penchants et leurs talents, leurs ambitions et leurs croyances. Ce processus de découverte peut les mettre en situation de conflit avec leurs parents et avec les traditions culturelles qui constituent la trame de vie de ces derniers.

S'il nous fallait freiner ce processus de découverte afin de protéger les jeunes des risques de conflits, nous ne remplirions pas la mission qui est celle d'une université. Par contre, si nous cherchions à ignorer les risques et les implications que ces conflits peuvent avoir sur les communautés que nous desservons, nous n'agirions pas de façon responsable. J'ignore quelles sont les solutions, mais je puis affirmer que c'est là un problème sérieux.

Et voici une troisième problématique. L'université a comme mission d'exposer les étudiants à diverses idées et de leur enseigner un mode de pensée critique. Cela est vrai de toute université, qu'elle se trouve à Toronto, à Hong-kong, en Calabre ou à La Barbade. S'il s'agit de concepts ayant trait à la biologie ou

aux théories économiques, le cadre de référence pédagogique importe relativement peu.

Mais il se fait que les universités enseignent également la culture. Or la culture postule un certain nombre de présupposés, profonds et non exprimés, qui sont à la base des programmes de littérature anglaise, d'histoire du Canada, de sociologie de la famille ou de psychologie de la personnalité. La culture se profile comme trame des programmes périscolaires dans le domaine artistique, musical, théâtral. Et en dépit de tous nos efforts, la culture que nous reproduisons est celle de l'Europe occidentale et de l'Amérique du Nord essentiellement. Il est trop peu courant d'être à l'écoute des «voix de la différence» : celle du romancier africain ou sud-américain, celle de l'historien slave, du sociologue indien. Les étudiants qui fréquentent nos associations ethnoculturelles apprendront peut-être à connaître une autre musique et un autre théâtre, mais ceux et celles qui n'y adhèrent pas resteront dans l'ignorance. Pour ceux-ci, l'expérience universitaire ne fera que confirmer et renforcer l'uniformité culturelle plutôt que de présenter une diversification des potentialités.

Actuellement, nous étudions de fort près cette problématique. Comment les «voix de la différence» peuvent-elles s'intégrer de façon normale et naturelle à la culture que nous aimerions véhiculer à nos étudiants? Dans une programmation universitaire où pratiquement tous les cours sont optionnels, et cela à juste titre sur le plan de la formation, le problème que je mentionne ici est loin d'être facile à résoudre. Et, pour ne rien cacher, bon nombre d'étudiants ne sont pas particulièrement à l'écoute de ces «voix de la différence» dans leur propre communauté et ne voient même pas là de vrai problème à résoudre. En effet, pour ces communautés-là, c'est la nature même de «la voix de la différence» qui est en jeu : les cultures nationales subissent des

transformations selon les mouvements migratoires; elles s'adaptent à l'environnement nouveau dont elles empruntent des composantes; parfois même, elles se trouvent sevrées de leurs racines créatrices au gré des fluctuations des courants migratoires.

Mais il y a d'autres problèmes encore. Prenons, par exemple, l'image que nous projetons à nos étudiants et au monde extérieur. Nos services administratifs, notre corps professoral, notre conseil ne reflètent pas adéquatement les origines du corps étudiant, pas plus qu'ils ne reflètent pleinement les communautés dont ils sont issus. Il y a de bonnes raisons à cela, des raisons historiques, et nous sommes conscients qu'il y a lieu de changer et nous faisons les efforts nécessaires dans ce sens.

Disons cependant que cela n'est pas facile. Arrêtons-nous un instant à la question du corps professoral. Une carrière comme professeur d'université exige l'obtention du doctorat. Cela prendra six à huit ans, parfois plus, après le premier diplôme, soit dix années ou plus après la fin du secondaire. Il s'agit donc d'un processus long et coûteux. Il faut pour cela des gens qui ont énormément de volonté et conscients, par ailleurs, du fait que le doctorat ne garantit pas automatiquement l'accès à une carrière de professeur dans l'université de son choix. Rappelons, d'une part, qu'il y a relativement peu de débouchés étant donné que les gens ont tendance à travailler dans des domaines très spécialisés, et, d'autre part, qu'il s'agit là d'une carrière où la concurrence est forte. Cela signifie, entre autres, que des éléments très valables devront s'incliner devant des éléments encore meilleurs. Et n'oublions surtout pas que l'université est un milieu démocratique, décentralisé et bien souvent syndiqué : chaque département assure son recrutement et décide des nominations.

Si l'on tient compte de tout cela, on comprendra que la

transformation du corps professoral universitaire sur le plan démographique est une tâche complexe et de longue haleine. Nous ne ménageons cependant guère nos efforts pour élaborer un programme d'équité d'emploi et nous tenons à faire, dans ce domaine, des progrès rapides.

Arrêtons-nous maintenant à ce qui a trait au conseil d'administration. C'est l'organe responsable du bien-être de l'institution sur les plans financier et administratif. Ses membres sont des personnes ayant l'expérience et les talents nécessaires à la charge qu'ils occupent : on entend par là, le plus souvent, qu'ils ont réussi dans les affaires. Nous savons pertinemment que certaines communautés ethnoculturelles ont réalisé des percées intéressantes dans le monde des affaires et nous avons d'ailleurs fait certains progrès dans la nomination au conseil d'administration des représentants de ces communautés. Mais il en reste d'autres qui ne sont pas encore représentées au conseil d'administration bien qu'elles soient importantes et qu'elles nous confient de nombreux étudiants. Nous recherchons constamment l'apport de nouveaux talents et s'il y a parmi vous des personnes susceptibles de nous proposer des candidatures intéressantes, nous leur serions fort reconnaissants de bien vouloir nous en informer.

J'aborderai ici un dernier problème qui, de bien des façons, reste le plus complexe : aujourd'hui, les universités, et l'Université York tout particulièrement, vivent sous la pression de contraintes financières extrêmes. Nous devons puiser toujours plus avant dans nos maigres ressources pour exercer strictement notre mission essentielle, à savoir l'enseignement et la recherche. J'admettrai bien franchement que d'autres formes de services à la collectivité en ont quelque peu souffert. Fort heureusement, l'université reste une institution dont les membres (corps professoral, personnel et

étudiants) se dévouent au service de la collectivité, à titre de bénévoles, d'aides, de défenseurs ou de conseillers. Ces contributions personnelles compensent l'intervention restreinte de l'université en tant qu'institution.

J'ai voulu parler en toute honnêteté de certains problèmes auxquels nous devons faire face pour faire de l'Université York un modèle d'université multiculturelle. Il y a du moins un domaine où nous avons incontestablement réussi : nous sommes devenus une cible de critiques diverses à force de vouloir être le porte-parole du multiculturalisme pour lequel nous avons porté un témoignage sans ambiguïté. Les gens expriment des attentes toujours plus poussées dans la mesure où nous exprimons, quant à nous, notre volonté d'aller plus loin. Lorsque nous ne sommes pas en mesure de le faire, on nous accuse de mauvaise foi et on dénonce nos faits et gestes. Situation inévitable, certes, dans une université qui est l'espace privilégié de l'ouverture et de la liberté, et cela à un moment historique où le changement est à l'ordre du jour. Nous ne voulons pas nous laisser aller au découragement pour autant, nous n'abandonnerons pas nos principes, et si la critique manque parfois de loyauté et de fondement, elle contient également des éléments de vérité.

Nous sommes engagés dans un long périple. Un périple qui, pour moi, a commencé il y a bientôt 90 ans lorsque mes grands-parents arrivèrent ici comme immigrants. C'est le même périple dans lequel s'est engagée l'Université York lorsqu'elle fut fondée en 1960 pour desservir les nouvelles communautés de Toronto. C'est une grande aventure que les membres de ce conseil comprennent fort bien et qu'ils ont la volonté de mener à bon terme. C'est une odyssée à laquelle l'Université York est fière de participer tout comme elle est fière de cet idéal commun et de la volonté de réussite qui nous habite tous.

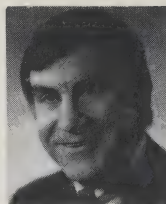
OACMA MEMBERSHIP 1989/90



Alfred Abouchar



Phil Alexander



Herbert James Allen



Mary Amyotte

Alfred Abouchar

LEBANESE CANADIAN — *Metro Toronto Region*

Alfred Abouchar, a Lebanese Canadian, is a well renowned educator. A graduate in Sciences from the American University in Cairo, Alfred pursued his education in Ontario, obtained a B.Ed. and M.Sc. in physics from the University of Western Ontario and an M.Ed. in computer studies from the Ontario Institute for Studies in Education. Alfred has been involved in a variety of enterprises dealing with education, social and community affairs and has succeeded in establishing himself as a businessman. Alfred is the founder of L'Association multiculturelle Francophone de l'Ontario and a member of the newly elected Board of Directors of this association.

Phil Alexander

CANADIAN — *Western Region*

Professor Alexander is the head of the Department of Electrical Engineering at the University of Windsor.

He has extensive experience in community activities including submitting briefs to the Federal and Provincial Government on issues related to visible minorities, human rights and immigration. Prof. Alexander has organized and participated in many national symposiums on Multiculturalism and Black History projects.

Herbert James Allen

ITALIAN SCOTTISH CANADIAN — *Niagara Region*

Mr. Allen is a broadcaster and media relations representative for the Canadian Broadcasting Corporation.

He is a member of the Executive Board of the Ontario Multicultural Association and was the organizer of its Annual Conference in Hamilton in 1987. He has served as a public school Trustee on the Hamilton Board of Education and in 1985 received the "Broadcaster of the Year" award from the National Association of Broadcast Educators of Canada.

Mr. Allen is currently engaged in writing a drama on the multicultural implications of the 1946 Stelco strike in Hamilton.

Mary Amyotte

IRISH CANADIAN — *Eastern Region*

Mrs. Amyotte is a retired Lecturer from Trent University's Chemistry Department and an extremely involved community activist.

She has served as director of many school boards, including Canadian Catholic School Trustees Association, Ontario Separate School Trustee Association and the Ontario School Trustees Council. She has been also a representative on the Board of Governors at OISE.

Mrs. Amyotte has received many awards for her contributions. The Papal Medal was granted to her by Pope John Paul II in recognition of her outstanding work on behalf of Catholic Education at the local, provincial and national levels.

MEMBRES DU CCRCMO 1989-1990

Alfred Abouchar

CANADIEN D'ORIGINE LIBANAISE - *Région métropolitaine de Toronto*

Alfred Abouchar, Canadien d'origine libanaise est un éducateur de renom. Diplômé ès sciences de l'Université américaine du Caire, il a poursuivi ses études en Ontario où il a obtenu un B.Ed. et un M.Sc. en physique à l'Université Western Ontario et un M.Ed. en informatique à l'Institut d'études pédagogiques de l'Ontario. Alfred s'est occupé de divers projets du domaine de l'éducation, des affaires sociales et communautaires et il a réussi à s'imposer dans le monde des affaires. Alfred est le fondateur de l'Association multiculturelle francophone de l'Ontario et membre du conseil d'administration de cette association qui vient d'être constituée.

Phil Alexander

CANADIEN - *Région de l'Ouest*

Le professeur Alexander est directeur du département de génie électrique de

l'Université de Windsor.

Il a acquis une grande expérience dans les affaires communautaires, y compris l'envoi de mémoires aux gouvernements fédéral et provincial sur des questions relevant du domaine des minorités visibles, des droits de la personne et de l'immigration. Le professeur Alexander a organisé et participé à de nombreux congrès nationaux sur le multiculturalisme et sur l'histoire des Noirs.

Herbert James Allen

CANADIEN D'ORIGINE ITALO-ÉCOSSAISE - *Région du Niagara*

M. Allen est annonceur et représentant des relations avec les médias à Radio-Canada.

Il est membre du conseil exécutif de l'Ontario Multicultural Association et a organisé son congrès annuel qui s'est tenu à Hamilton en 1987. Il était conseiller scolaire au conseil de l'éducation de Hamilton et, en 1985, il a reçu le prix du «téléaste de l'année» décerné par la National Association of Broadcast Educators of Canada.

M. Allen est en train d'écrire une pièce de théâtre sur les implications multiculturelles de la grève de 1946 de l'entreprise Stelco à Hamilton.

Mary Amyotte

CANADIENNE D'ORIGINE IRLANDAISE - *Région de l'Est*

Mme Amyotte est une chargée de cours à la retraite du département de chimie de l'Université Trent et est extrêmement impliquée dans l'action communautaire.

Elle a été administratrice de nombreux conseils de l'éducation, dont l'Association canadienne des commissaires d'écoles catholiques, l'Ontario Separate School Trustee Association et l'Ontario School Trustees Council. Elle siège également au conseil d'administration de l'IEPO.

On a décerné de nombreux prix à Mme Amyotte pour souligner sa contribution. Le pape Jean-Paul II lui a décerné la médaille du pape pour ses réalisations remarquables dans le domaine de l'éducation catholique aux niveaux local, provincial et national.



Z. Andruszkiewicz



J.I. Antaloczy



S. Assadourian



Robert Bak



Asha Bidani



S.K. Beri

Zygmunt Andruszkiewicz

POLISH CANADIAN — *Niagara Region*
Mr. Andruszkiewicz is a machinist with Varsity Inc. He is the former President of Branch 10 of the Polish Alliance and an active member of the Ethnocultural Fest Committee for many years.

James Imre Antaloczy

HUNGARIAN CANADIAN — *Niagara Region*
Mr. Antaloczy has been a Real Estate Broker for the last 20 years. He is also experienced in Hotel Management and the performing arts, including singing and conducting. His volunteer engagements are with Hamilton Folk Art Council and the Hungarian Culture Society.

Sarkis Assadourian

ARMENIAN CANADIAN — *Metro Toronto Region*

Mr. Assadourian is an Engineer with considerable managerial experience. He is self-employed, being owner of S.R.V. Cleaning Company.

His voluntary community involvement stretches over a period of 15 years. For two and a half years, he was the Executive Director of the Armenian Community Centre, during which time he organized numerous community programs. He has served two terms on the Canadian Consultative Council on Multiculturalism.

Robert Bak

KOREAN CANADIAN — *Metro Toronto Region*

Mr. Bak is a graduate of the University of Seoul, Korea. He is a member of the Race and Ethnocultural Relations Committee in Vaughan Township, founder of a Korean community Centre for Multiculturalism located in Thornhill, and is an Executive Member of the Korean Canadian Cultural Association of Metropolitan Toronto in North York.

Asha Bidani

INDIAN CANADIAN — *Metro Toronto Region*

Mrs. Bidani is a teacher and a Speech Therapist. She is currently teaching in Etobicoke. As the former president of A.W.I.C. (Association of Women of India in Canada) and N.A.C.O.I. (National Association of Canadians of Origin in India), she continues her community involvement by being a member of the Canadian Ethnocultural Council and by working with the Multicultural Department of the Etobicoke Board of Education. Presently, she also serves on a multicultural committee in the Ministry of Education.

Sudershen Kumar Beri

KENYAN CANADIAN — *Metro Toronto Region*

Mr. Beri is presently employed as a Life Insurance Underwriter dealing with personal financial management, group insurance. Prior to coming to Canada he was a Civil Servant with the Kenya government, where he served for seven years as Chief Personnel Officer and finally for a three year term as Under Secretary.

Zygmunt Andruszkiewicz

CANADIEN D'ORIGINE POLONAISE — *Région du Niagara*

M. Andruszkiewicz est machiniste à Varsity Inc. Il est l'ancien président de la succursale 10 de la Polish Alliance et un membre actif du comité d'Ethnocultural Fest depuis de nombreuses années.

James Imre Antaloczy

CANADIEN D'ORIGINE HONGROISE — *Région du Niagara*

M. Antaloczy est un agent immobilier depuis 20 ans. Il a également acquis de l'expérience dans la gestion hôtelière et les arts du spectacle, à titre de chanteur et de chef d'orchestre. Il a servi, à titre bénévole, le conseil des arts folkloriques de Hamilton et la Hungarian Culture Society.

Sarkis Assadourian

CANADIEN D'ORIGINE ARMÉNIENNE — *Région métropolitaine de Toronto*

M. Assadourian est ingénieur avec une vaste expérience dans le domaine de la gestion. Il est le propriétaire de S.R.V. Cleaning Company.

Son action communautaire bénévole s'étend sur 15 ans. Il a été directeur

administratif du centre communautaire arménien pendant deux ans et demi, au cours desquels il a organisé de nombreux programmes communautaires. Il a rempli deux mandats au Conseil consultatif canadien du multiculturalisme (maintenant le Conseil canadien du multiculturalisme).

Robert Bak

CANADIEN D'ORIGINE CORÉENNE — *Région du Niagara*

M. Bak est diplômé de l'Université de Séoul, en Corée. Il est membre du comité des relations interraciales et ethnoculturelles du canton de Vaughan, fondateur du centre communautaire coréen pour le multiculturalisme situé à Thornhill et membre du conseil de la Korean Canadian Cultural Association de la communauté urbaine de Toronto à North York.

Asha Bidani

CANADIENNE D'ORIGINE INDIENNE — *Région métropolitaine de Toronto*

Mme Bidani est enseignante et orthophoniste. À l'heure actuelle, elle enseigne à Etobicoke. À titre d'ancienne présidente de A.W.I.C. (Association of

Women of India in Canada) et de N.A.C.O.I. (National Association of Canadians of Origin in India), elle participe à la vie communautaire à titre de membre du Conseil ethnoculturel du Canada et collabore avec le département des affaires multiculturelles du conseil de l'éducation d'Etobicoke. À l'heure actuelle, elle est également membre du comité sur les affaires multiculturelles du ministère de l'Éducation.

Sudershen Kumar Beri

CANADIEN D'ORIGINE KÉNYENNE — *Région métropolitaine de Toronto*

À l'heure actuelle, M. Beri est agent d'assurance-vie dans le domaine de la gestion des finances personnelles et de l'assurance collective. Avant d'immigrer au Canada, il était fonctionnaire au gouvernement du Kenya où il a travaillé pendant sept ans à titre de chef du personnel et, trois ans, à titre de sous-secrétaire d'État.



Ivan Boyko



M. Brihmi



L.J.L. Cardoso



Nina Chahal



Mila Chavez-Wong



Sokhom Chek

Ivan Boyko

UKRAINIAN CANADIAN — *Niagara Region*
Mr. Boyko is a retired Public Health Inspector with many years of involvement with the Hamilton Ukrainian Community and other ethnic communities. He is Honorary President of the Ukrainian Canadian Committee in Hamilton, Chairman of the Personnel Committee of the Hamilton and District Multicultural Council, and Board of Directors for Seniors Apartments in the Ukrainian Villa.

Mohammed Brihmi

MOROCCAN CANADIAN — *Metro Toronto Region*
Mr. Brihmi is a graduate of Université Picardie, France and McGill University, P.Q. His multilingual knowledge and demonstrated interest in French services, and work being done in Integrated Rural Development by the United Nations have contributed to his present involvement with multiculturalism. He is a Co-founder of l'Association multiculturelle Francophone de l'Ontario.

M. Ivan Boyko

CANADIEN D'ORIGINE UKRAINIENNE - *Région du Niagara*

M. Boyko est inspecteur d'hygiène publique à la retraite qui s'occupe depuis très longtemps des affaires de la communauté ukrainienne de Hamilton et d'autres communautés ethniques. Il est président honoraire du Ukrainian Canadian Committee de Hamilton, président du comité du personnel du conseil multiculturel de Hamilton et des environs et il siège au conseil d'administration du complexe d'appartements pour personnes âgées de la Ukrainian Villa.

Mohammed Brihmi

CANADIEN D'ORIGINE MAROCAINE - *Région métropolitaine de Toronto*

M. Brihmi est diplômé de l'Université de Picardie, en France, et de l'Université McGill, au Québec. Son goût pour les langues étrangères, son intérêt pour les langues étrangères et le développement agricole intégré des Nations Unies ont beaucoup contribué à son action actuelle pour le multiculturalisme. Il est l'un des fondateurs de l'Association multiculturelle francophone de l'Ontario.

Lucia de Jesus Leite Cardoso

PORTUGUESE CANADIAN — *Metro Toronto Region*

Mrs. Cardoso is the general manager of a business planning and immigration consultancy company. She is President (Administration) of the First Portuguese Canadian Cultural Centre, and has various other community responsibilities.

Nina Chahal

EAST INDIAN CANADIAN — *Eastern Region*

Mrs. Chahal has been employed with the Frontenac County Board of Education since 1983 as a teacher and Multicultural Consultant. Upon completing a Master's Degree in English she worked as a lecturer and ESL research teacher, and directed her skills to various multicultural initiatives. Mrs. Chahal has served as a Public Relations Officer for Kingston and District Folks Council, as a Director of Sir John A. McDonald committee, and on various community Boards.

Lucia de Jesus Leite Cardoso

CANADIENNE D'ORIGINE PORTUGAISE - *Région métropolitaine de Toronto*

Mme Cardoso est directrice générale d'un bureau de planification des affaires et de consultation en matière d'immigration. Elle est présidente (administration) du premier centre culturel portugais-canadien et assume de nombreuses responsabilités dans la communauté.

Nina Chahal

CANADIENNE D'ORIGINE INDIENNE - *Région de l'Est*

Mme Chahal est enseignante au conseil de l'éducation du comté de Frontenac depuis 1983 et conseillère des affaires multiculturelles. Après avoir obtenu une maîtrise en anglais, elle a enseigné et fait des recherches en anglais langue seconde et a appliqué ses compétences à plusieurs programmes multiculturels. Mme Chahal était responsable des relations publiques du conseil folklorique de Kingston et des environs, membre du conseil du comité Sir John A. McDonald et elle siège au conseil d'administration de divers organismes communautaires.

Mila Chavez-Wong

CANADIENNE D'ORIGINE PHILIPPINE -

Mila Chavez-Wong

FILIPINA CANADIAN - *Northern Region*

Ms. Wong is a registered nurse with post graduate intensive care certification and experience. She is manager and owner of Canadian Medical Rehabilitation Services in Sudbury.

In service to her community Ms. Wong has worked as a member of the Advisory Council on Employment and Immigration, a United Way Board Member, the Second World Junior Games Awards Committee representative, and from 1985-89 as President of the Sudbury Multicultural and Folk Arts Association.

Sokhom Chek

CAMBODIAN CANADIAN — *Metro Toronto Region*

Mrs. Chek is a medical secretary. She has been very active in the Cambodian community in Ontario and has held a number of positions including Counsellor and Program Assistant for Kingston and District Immigrant Services, and Co-ordinator and Vice-President of the Canadian Cambodian Association of Ontario.

Région du Nord

Mme Wong est une infirmière autorisée possédant un certificat d'études supérieures en soins intensifs et une expérience dans le domaine. Elle dirige le Canadian Medical Rehabilitation Services de Sudbury dont elle est la propriétaire.

Pour servir sa communauté, Mme Wong était membre du conseil consultatif en matière d'emploi et d'immigration, membre du conseil d'administration de Centraide, représentante du comité des prix du second championnat mondial junior (Second World Junior Games) et, de 1985 à 1989, elle était présidente de l'association multiculturelle des arts folkloriques de Sudbury.

Sokhom Chek

CANADIENNE D'ORIGINE CAMBODGIENNE - *Région métropolitaine de Toronto*

Mme Chek est secrétaire médicale. Elle a joué un rôle très actif au sein de la communauté cambodgienne en Ontario et a occupé divers postes, dont celui de conseillère et adjointe au programme des services d'immigration de Kingston et des environs et de coordonnatrice et vice-présidente de la Canadian Cambodian Association of Ontario.



Elvira d'Ambrosio



Alicia Diaz



Trac Bang Do



Antonio P. Doctor



Hughes Chuk Eng



Royce Fiacconi

Elvira d'Ambrosio

ITALIAN CANADIAN — *Vice-President*
Ms. d'Ambrosio is a law graduate with four years of experience in various legal and administrative departments of the Municipality of Metropolitan Toronto. Her volunteer work extends from her position as a board member of the Canadian Italian Business and Professional Association of Toronto to being the chairperson of the Student Law Society at the University of Windsor.

Alicia Diaz

CHILEAN CANADIAN — *Niagara Region*
As a social worker and public administrator, Ms. Diaz's professional career and community involvements have been intertwined. Ms. Diaz was also one of the founding members of the Hispanic Social Council.

She is presently a counsellor with the North York Women's Shelter. Earlier, she was Executive Director of the Latin American Community Centre and counsellor to the Family Service Association of Metropolitan Toronto.

Trac Bang (Chuck) Do

CHINESE VIETNAMESE CANADIAN — *Metro Toronto Region*

Mr. Do is General Manager of Indo-Chinese Investment Ltd., which manages business between Canada and South East Asia. He is also a sales representative of Canada Life Assurance Company. Mr. Do is very active in the Indo-Chinese community, being Vice-President for Public Relations of the Vietnamese Cambodian Laotian Chinese Services Association.

Antonio P. Doctor

FILIPINO CANADIAN — *Western Region*

Mr. Doctor is Associate Professor of Visual Arts at the University of Windsor. He was founding president of the Filipino Organization of Windsor, founding commander of the Windsor chapter of the Order of Rizal, and is advisor to various Filipino-Canadian civic and cultural organizations in Windsor. He has been involved in multicultural and artistic activities in Southwestern Ontario for over 25 years.

Hughes Chuk Eng

CHINESE CANADIAN — *Metro Toronto Region*

Mr. Eng has been employed as manager of the Printing Division of the University of Toronto Press. He is very active in the Canadian Chinese community and is Vice-President of Chinavision Canada Corporation.

Royce Fiacconi

ITALIAN CANADIAN — *Northern Region*

Mr. Fiacconi works for the Algoma Steel Corporation as planner scheduler. He is currently a member of the G. Marconi Society and Algo Club, among others.

Elvira d'Ambrosio

CANADIENNE D'ORIGINE ITALIENNE — *Vice-présidente*

Mme d'Ambrosio, avocate, a quatre ans d'expérience dans divers services juridiques et administratifs de la municipalité de la communauté urbaine de Toronto. Son action à titre de bénévole comprend un siège au conseil d'administration de l'Association des gens d'affaires et professionnels Italo-Canadiens de Toronto et la présidence de la société du barreau des étudiants de l'Université de Windsor.

Alicia Diaz

CANADIENNE D'ORIGINE CHILIENNE — *Région du Niagara*

La carrière professionnelle de Mme Diaz dans les services sociaux et l'administration publique et son rôle dans la communauté, à titre de bénévole, sont étroitement liés. Mme Diaz était également l'une des fondatrices du Hispanic Social Council.

À l'heure actuelle, elle est conseillère au centre d'hébergement des femmes de North York. Avant, elle était directrice administrative du centre communautaire

d'Amérique latine et conseillère à la Family Service Association de la communauté urbaine de Toronto.

Trac Bang (Chuck) Do

CANADIEN D'ORIGINE SINO-VIETNAMIENNE — *Région métropolitaine de Toronto*

M. Do est directeur général d'Indo-Chinese Investment Ltd., qui gère des affaires entre le Canada et le Sud-Est asiatique. Il est également agent de la Compagnie d'Assurance du Canada sur la Vie. M. Do participe activement aux affaires de la communauté indochinoise à titre de vice-président des relations publiques de la Vietnamese Cambodian Laotian Chinese Services Association.

Antonio P. Doctor

CANADIEN D'ORIGINE PHILIPPINE — *Région de l'Ouest*

M. Doctor est professeur agrégé d'arts visuels à l'Université de Windsor. Il est président fondateur de la Filipino Organization de

Windsor, chevalier fondateur du chapitre de Windsor de l'Ordre de Rizal et conseiller auprès des divers organismes culturels et civiques philippino-canadiens. Il s'occupe des affaires multiculturelles et artistiques dans le Sud-Ouest de l'Ontario depuis plus de 25 ans.

Hughes Chuk Eng

CANADIEN D'ORIGINE CHINOISE — *Région métropolitaine de Toronto*

M. Eng exerce les fonctions de directeur de la division de l'impression des Presses de l'Université de Toronto. Il est très actif dans la communauté sino-canadienne et vice-président de Chinavision Canada Corporation.

Royce Fiacconi

CANADIEN D'ORIGINE ITALIENNE — *Région du Nord*

M. Fiacconi travaille au service de la planification de la Algoma Steel Corporation. À l'heure actuelle, il est membre, entre autres, de la G. Marconi Society et de l'Algo Club.



Shirly Fraser



Aida Farrag Graff



Livia Hachkowski



Sung Taek Hahn



C. Hatziziannis



Jesus Hernando

Shirley Fraser

IRISH AUSTRIAN CANADIAN — Eastern Region

Mrs. Fraser has in addition to a varied employment background considerable community work experience. She has served as a volunteer in education and workshop training of disabled youths and adults.

Aida Farrag Graff

EGYPTIAN CANADIAN — Metro Toronto Region

Dr. Graff is Dean of Women at Victoria College, University of Toronto. She is currently co-ordinator of the Arab Canadian Women's Network and has chaired the Coalition of Visible Minority Women. She has taken part in a number of international conferences.

Livia Hachkowski

UKRAINIAN CANADIAN — Northern Region

Mrs. Hachkowski has a diversified career encompassing the nursing and teaching professions, and management/ownership of a hotel. She has served as a volunteer in both education and community services and as a board member of the YMCA and founding director of the North Bay Ukrainian Canadian Association.

Sung Taek (Sam) Hahn

KOREAN CANADIAN — Metro Toronto Region

Mr. Hahn is presently the Director of Quality Control and Regulatory Affairs of Pennwalt Inc. Pharmaceuticals Division. His professional affiliation, entails membership of Canadian and American pharmaceutical associations, and the New York Academy of Sciences. Mr. Hahn is extremely active in the Korean-Canadian Cultural Association, where he held the post of Executive Vice-President, and is now a Director. He is also Chairman of the Korean-Canadian Council for the Seoul Olympics 1988, in support of Canadian olympic athletes.

Christos Hatziziannis

GREEK CANADIAN — Metro Toronto Regional Committee

Mr. Hatziziannis is a sales representative for Merryland Real Estate Inc.. He is President of Choreography in the Greek community of Metropolitan Toronto and a founding member and Vice-president of Hellenic Youth of Canada. Mr. Hatziziannis is also an honorary member of the Cypriot Society of Ontario.

Jesus Hernando

SPANISH CANADIAN — Metro Toronto Region

Mr. Hernando is a tool and die maker with Canadian General Electric. He is an active member of the Canadian Hispanic Congress, former President of the Club Hispano Board of Directors, and is now Co-ordinator of Administration for Club Hispano. Mr. Hernando recently received an Ontario Ethnic award for 18 years of voluntary service to the community.

Shirley Fraser

CANADIENNE D'ORIGINE IRLANDO-AUTRICHIENNE - Région de l'Est

Mme Fraser a des antécédents très intéressants au point de vue de l'emploi et de l'expérience du travail communautaire. Elle s'est occupée, à titre de bénévole, d'éducation et de formation de jeunes et d'adultes handicapés en atelier.

Aida Farrag Graff

CANADIENNE D'ORIGINE ÉGYPTIENNE - Région métropolitaine de Toronto

Le docteur Graff est doyenne des femmes au collège Victoria, Université de Toronto. Elle est coordonnatrice du réseau des femmes canadiennes arabes et présidente de la Coalition of Visible Minority Women. Elle est intervenue dans plusieurs conférences internationales.

Livia Hachkowski

CANADIENNE D'ORIGINE

UKRAINIENNE - Région du Nord

Mme Hachkowski a suivi une carrière très variée englobant les sciences infirmières et l'enseignement, ainsi que la direction d'un

hôtel dont elle était propriétaire. Elle a participé à l'éducation et aux services communautaires à titre de bénévole, elle siège au conseil d'administration du YMCA et elle est administratrice-fondatrice de la North Bay Ukrainian Canadian Association.

Sung Taek (Sam) Hahn

CANADIEN D'ORIGINE CORÉENNE - Région métropolitaine de Toronto

À l'heure actuelle, M. Hahn est directeur du contrôle de la qualité et des questions de réglementation de Pennwalt Inc. Pharmaceuticals Division. Il est membre d'associations pharmaceutiques canadiennes et américaines et de la New York Academy of Sciences et joue un rôle extrêmement actif dans la Korean Canadian Cultural Association dont il était le vice-président administratif et il continue de siéger au conseil d'administration. Il est également président du conseil coréo-canadiens pour les Jeux olympiques de Séoul de 1988, chargé d'encourager les athlètes canadiens aux Jeux olympiques.

Christos Hatziziannis

CANADIEN D'ORIGINE GRECQUE - Comité régional de la région métropolitaine de Toronto

M. Hatziziannis est un agent chez Merryland Real Estate Inc. Il dirige la chorégraphie dans la communauté grecque de la communauté urbaine de Toronto et est membre fondateur et vice-président de l'association Hellenic Youth of Canada. M. Hatziziannis est également membre honoraire de la Cypriot Society of Ontario.

Jesus Hernando

CANADIEN D'ORIGINE ESPAGNOLE - Région métropolitaine de Toronto

M. Hernando est ouvrier-ajusteur à la Compagnie Général Électrique du Canada. Il joue un rôle actif au sein du Canadian Hispanic Congress; il est l'ancien président du conseil d'administration du Club Hispano et, à l'heure actuelle, est le coordonnateur de l'administration du Club Hispano. On vient de lui décerner le prix ethnique de l'Ontario pour ses 18 ans de service bénévole dans la communauté.



Mary Huschka



Ann Ilijanic



Ritsuko Inouye



Katherine Jack



Claudia D. Jones



Salim Kanji

Mary Huschka

GERMAN RUMANIAN CANADIAN — Western Region

Mrs. Huschka is the President of Concordia Club (Canadian-German Society) of Kitchener. She has also been the Director of the Parents of Deaf and Hard of Hearing Association in Kitchener. She is also a director of Oktoberfest Inc.

Ann Ilijanic

SLOVAK CANADIAN — Western Region

Mrs. Ilijanic has served her community as a member of the Windsor and Essex County Multicultural Council, Trustee of the Windsor Board of Education, member of the Planning Advisory Committee for the City of Windsor and member of the Canadian Slovak League

Ritsuko Inouye

JAPANESE CANADIAN-Metro Toronto Region

Mrs. Inouye a graduate of the University of Western Ontario with a work experience that encompasses administration, computer and technology.

Mary Huschka

CANADIENNE D'ORIGINE GERMANO-ROUMAINE - Région de l'Ouest

Mme Huschka est présidente du club Concordia (société germano-canadienne) de Kitchener. Elle était également directrice de Parents of Deaf and Hard of Hearing Associates à Kitchener. En outre, elle siège au conseil d'administration de Oktoberfest Inc

Ann Ilijanic

CANADIENNE D'ORIGINE SLOVAQUE - Région de l'Ouest

Mme Ilijanic s'est mise au service de sa communauté à titre de membre du conseil du multiculturalisme de Windsor et du comté d'Essex, de conseillère scolaire du conseil de l'éducation de Windsor, de membre du comité consultatif de planification de la ville de Windsor et de la Canadian Slovak League.

Ritsuko Inouye

CANADIENNE D'ORIGINE JAPONAISE - Région métropolitaine de Toronto

Mme Inouye est diplômée de l'Université Western Ontario et travaille dans le domaine de l'administration, de l'informatique et de la technologie

She has been associated from 1949 with the Japanese Canadian Citizens Association, an umbrella organization for the Japanese Community involved in political, educational, cultural, welfare and social activities. Her dedicated voluntarism resulted in her assuming the office of projects chairman, Vice President and President of the Association. As National secretary and Vice President she was deeply involved in the publication of "The Enemy That Never Was".

Katherine Jack

OJIBWAY NATIVE CANADIAN — Northern Region

Ms. Jack's field of endeavour is in management and administration. She is currently a Chief of the Onegaming Band. Ms. Jack plays an active role in her community. She serves as a board member of Native associations and is involved in a variety of programs and initiatives where her training and expertise are effectively utilized. Among these are Ontario Native Women's Association, Board of Directors, Ontario Native Council on Justice, Native Inmate Liquor Offender Program and Ontario Native Women's Association, Constitutional Working Committee.

Elle est associée depuis 1949 à la Japanese Canadian Citizens Association, un organisme qui regroupe toutes les associations communautaires, politiques, éducatives, culturelles et sociales de la communauté japonaise. Son sens du dévouement l'a portée à accepter de diriger, à titre bénévole, des projets et de devenir vice-présidente, puis présidente de cette association. A titre de secrétaire nationale et de vice-présidente de l'association, elle a participé de près à la publication de l'ouvrage «The Enemy That Never Was».

Katherine Jack

CANADIENNE D'ORIGINE OJIBWAY - Région du Nord

Mme Jack s'occupe de gestion et d'administration. A l'heure actuelle, elle est chef de la bande Onegaming. Mme Jack joue un rôle très actif dans sa communauté. Elle est membre du conseil d'administration d'associations autochtones et participe à divers programmes mettant en valeur sa formation et son expérience. Parmi celles-ci, notons l'Ontario Native Women's Association, (conseil d'administration), l'Ontario Native Council on Justice, la Native Inmate Liquor Offender Program et le comité d'études constitutionnelles de l'Ontario Native Women's Association.

Claudia Deise Jones

JAMAICAN CANADIAN-Metro Toronto Region

Mrs. Jones received a B.A. in Communication Studies from the University of Windsor. Her employment experience entails Broadcast and Journalism, Public Relations, Administration and Program Management.

She has served as a Director on Sudbury's Multicultural Folk Arts Association, member of the Mayor's Committee and Race Relations Committee in Mississauga besides hosting and producing a weekly radio program. Mrs. Jones is a writer, actress and play producer and with her husband has had outstanding success with 'Jones & Jones Productions'.

Salim Kanji

TANZANIAN CANADIAN — Metro Toronto Region

Mr. Kanji is a Chartered Accountant with Globe Realty Ltd., a subsidiary of the Royal Bank of Canada. He acquired his education and training abroad and in Canada and has served his community as a member of the Lions Club International.

Claudia Denise Jones

CANADIENNE D'ORIGINE JAMAICAINE - Région métropolitaine de Toronto

Mme Jones possède un B.A. en communications de l'Université Windsor. Son expérience professionnelle englobe la radiotélédiffusion et le journalisme, les relations publiques, l'administration et la gestion de programmes

Elle a siégé au conseil d'administration de l'association multiculturelle des arts folkloriques de Sudbury, elle est membre du comité du maire et du comité des relations interraciales à Mississauga et produit un programme hebdomadaire de radio dont elle est l'animatrice. Mme Jones est auteure, actrice et productrice de théâtre et, avec son mari, a remporté un très grand succès avec «Jones & Jones Productions».

Salim Kanji

CANADIEN D'ORIGINE TANZANIENNE - Région du Niagara

M. Kanji est comptable agréé à Globe Realty Ltd., filiale de la Banque Royale du Canada. Il a fait ses études à l'étranger et au Canada et servi sa communauté à titre de membre du Lions Club International.



Asif A. Khan



Louise Landriault



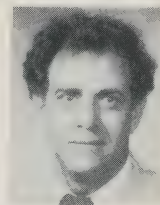
I. Lukasewych-Dziki



Rebecca Maki



Marion Mayman



Dominic Mendes

Asif A. Khan

PAKISTANI CANADIAN — *Metro Toronto Region*

Mr. Khan is a Senior Building Officer for the City of Scarborough. He is Vice-President of the National Federation of Pakistani-Canadians, President of the Canada League of Pakistanis of Metro Toronto, past member of the Canadian Multicultural Council, past Vice-President of the Multicultural and Race Relations Committee of Human Services of Scarborough and member of the Policy Advisory Committee, Scarborough Board of Education on Multiculturalism and Race Relations.

Louise Landriault

FRENCH CANADIAN — *Northern Region*
Mrs. Landriault has been Vice-President of Les Compagnons des Francs Loisirs since 1982. She has actively taken part in the organization of the French Carnival in North Bay since 1975, and is on the Board of Directors of the North Bay Arts Centre.

Asif A. Khan

CANADIEN D'ORIGINE PAKISTANAISE - *Région métropolitaine de Toronto*

M. Khan est agent principal de construction à la ville de Scarborough. Il est vice-président de la National Federation of Pakistani Canadians, président de la Canada League of Pakistanis of Metro Toronto, ancien membre du Conseil canadien du multiculturalisme, ancien vice-président du comité des relations interraciales et du multiculturalisme de Scarborough et membre du comité consultatif des politiques du conseil de l'éducation de Scarborough en matière de multiculturalisme et de relations interraciales.

Louise Landriault

CANADIENNE FRANÇAISE - *Région du Nord*

Mme Landriault est vice-présidente des Compagnons des Francs Loisirs depuis 1982. Elle participe à l'organisation du Carnaval français de North Bay depuis 1975 et siège au conseil d'administration du centre pour les arts de North Bay.

Irene Lukasewych-Dziki

UKRAINIAN CANADIAN — *Metro Toronto Region*

Mrs. Lukasewych-Dziki is a self-employed physiotherapist. She is President of the Canadian-Ukrainian Opera Association and Chairman of Kruk Art Foundation. She has been on a number of medical advisory councils over the years, including the Ontario Geriatric Research Foundation.

Rebecca Maki

CREE CANADIAN-Northern Region

Mrs. Maki is a certified teacher and graduate of Lakehead University. After working as an elementary school teacher, education counsellor, and post secondary counsellor, she assumed responsibilities as Assistant Education Director, with the Northern Nishnawbe Education Council. Besides volunteering time on various community committees, she has served on the Board of Governors of Confederation College.

Irene Lukasewych-Dziki

CANADIENNE D'ORIGINE

UKRAINIENNE - *Région métropolitaine de Toronto*

Mme Lukasewych-Dziki est physiothérapeute indépendante. Elle est présidente de la Canadian-Ukrainian Opera Association et présidente de la Kruk Art Foundation pour les arts. Elle est membre de plusieurs conseils consultatifs médicaux, dont l'Ontario Geriatric Research Foundation.

Rebecca Maki

CANADIENNE D'ORIGINE CRI - *Région du Nord*

Mme Maki est enseignante certifiée et diplômée de l'Université Lakehead. Elle a enseigné à l'école élémentaire, a été conseillère d'éducation postsecondaire et elle a assumé les responsabilités de directrice adjointe de l'éducation au Northern Nishnawbe Education Council. En plus de son action bénévole au sein de plusieurs comités communautaires, elle a siégé au conseil d'administration du collège Confédération.

Marion Mayman

CANADIAN — *Eastern Region*

Mrs. Mayman is a Board Member of Nepean Jewish Social Services Agency, and the Agudath Israel Synagogue Sisterhood. She has been involved in volunteer work for the past twenty years, and has served as a school trustee in Pinawa, Manitoba and Vice-President of the Muscular Dystrophy Association in Winnipeg.

Dominic Mendes

PORTUGUESE CANADIAN — *Western Region*

Mr. Mendes works with the Livestock Inspection Branch of the Ministry of Agriculture and Food, and is also a part-time businessman. He has had many years of service in various community organizations, such as the Portuguese Club of London Inc. and the London District Soccer Association. Mr. Mendes is also the former President and Director of the New Portuguese Orientation Centre, President of Pam Gardens Non-Profit Housing Inc., member of the City of London Housing Advisory Board, and a member of the London Court of Revision.

Marion Mayman

CANADIENNE - *Région de l'Est*

Mme Mayman est membre du conseil d'administration de la Jewish Social Services Agency de Nepean et de la Agudath Israel Synagogue Sisterhood. Il y a plus de 20 ans qu'elle fait du travail bénévole et elle a été conseillère scolaire à Pinawa (Manitoba) et vice-présidente de l'Association pour la dystrophie musculaire à Winnipeg.

Dominic Mendes

CANADIEN D'ORIGINE PORTUGAISE - *Région de l'Ouest*

M. Mendes travaille à la direction de l'inspection du bétail du ministère de l'Agriculture et de l'Alimentation, et il est également homme d'affaires à temps partiel. Il a servi divers organismes communautaires pendant de longues années comme le Portuguese Club of London Inc. et l'association de soccer du district de London. M. Mendes est également ancien président et directeur du centre d'orientation des Néo-Canadiens d'origine portugaise, président de la société de logement sans but lucratif Pam Gardens.



Patricia Mestern



Pilar Tan Miguel



Theresia Palasti



Milton T. Pearson



Vassilios Pilotis

Patricia Mestern

ITALIAN CANADIAN — *Western Region*
Mrs. Mestern is administrator of the Chamber of Commerce and Community Information Centre in Fergus. She is Executive Secretary and Promotions Director of the Highland Games, member of the LA-CAC, Fergus, and is the founding member of the Fergus Heritage Group. Mrs. Mestern writes historical novels and is very active in ethnocultural community activities in Fergus.

Pilar Tan Miguel

FILIPINO CANADIAN — *Metro Toronto Region*
Mrs. Miguel was a former manager for Great Pacific Life Insurance. She is President of the La Famosa Nova, a Filipino-Canadian cultural group, Vice-President of Sampaguita Cultural and Heritage Association, and Director of the National Congress of Filipino Canadian Associations.

Theresia Palasti

CANADIAN — *Southwestern Region*
Ms. Palasti is an active member of the Kitchener-Waterloo Folk Arts Multicultural Centre and has held many executive positions in the organization. Ms. Palasti has also long-standing involvement with the Croatian community. She has received many awards for her contributions including the Silver Pin; the Volunteer Service Award (for multiculturalism), and the Ontario Bicentennial Medal for Volunteer involvement in the City of Kitchener.

Milton T. Pearson

ENGLISH IRISH CANADIAN — *Metro Toronto Region*
Mr. Pearson is currently Chief Executive Officer of AMCU Credit Union Inc. He is a member of the executive committee of Human Services Inc., Scarborough, which monitors several social agencies; the Institute of Association Executives and the Public Relations Committees for the Scarborough Chamber of Commerce, among others.
He founded a bilingual Chinese/English branch in Agincourt to support Chinese-

Canadians in the area, worked with Filipino and Chinese community groups in Scarborough, and was a representative of the Citizen Ambassador program to the People's Republic of China.

Vassilios Pilotis

GREEK CANADIAN — *Western Region*
Mr. Pilotis is a veteran labour relations specialist and currently works with the Windsor Board of Education. He is President of the Windsor Chapter of American Hellenic Educational Progressive Association. His other voluntary services have been with the Hellenic Canadian Federation of Ontario and the Council of the Greek Community of Metro-Toronto.

Patricia Mestern

CANADIENNE D'ORIGINE ITALIENNE - *Région de l'Ouest*
Mme Mestern est administratrice de la chambre de commerce et du centre d'information communautaire de Fergus. Elle est secrétaire administrative et directrice de promotion des jeux Highland, membre du CCLCA de Fergus et membre fondatrice du Fergus Heritage Group. Mme Mestern est l'auteure de romans historiques et joue un rôle actif dans la communauté ethnoculturelle de Fergus.

Pilar Tan Miguel

CANADIENNE D'ORIGINE PHILIPPINE - *Région métropolitaine de Toronto*
Mme Miguel était directrice de la Compagnie d'Assurance-Vie Great Pacific. Elle est présidente de La Famosa Nova, une association culturelle philippino-canadienne, vice-présidente de la Sampaguita Cultural and Heritage Association et directrice du congrès national des associations philippino-canadiennes.

Theresia Palasti

CANADIENNE D'ORIGINE CROATE - *Région de l'Ouest*
Mme Palasti est très active au centre multiculturels de Kitchener-Waterloo et a rempli de nombreuses fonctions administratives au sein de cette association. Mme Palasti participe depuis longtemps aux affaires de la communauté croate (yougoslave). Elle a reçu de nombreux prix pour sa participation aux oeuvres, y compris l'épingle d'argent, le prix des services bénévoles (pour le multiculturalisme) et la médaille du bicentenaire de l'Ontario pour l'action bénévole dans la ville de Kitchener.

Milton T. Pearson

CANADIEN D'ORIGINE ANGLO-IRLANDAISE - *Région métropolitaine de Toronto*
M. Pearson est présentement chef de la direction de AMCU Credit Union Inc. Il est membre du comité directeur de Human Services Inc., Scarborough, qui s'occupe de plusieurs organismes sociaux, dont la Société canadienne des directeurs d'association et le comité des relations

publiques de la chambre de commerce de Scarborough.

Il a fondé une succursale bilingue anglaise et chinoise à Agincourt pour soutenir les Canadiens d'origine chinoise de la région. Il a collaboré avec les organismes communautaires philippins et chinois de Scarborough et a participé au programme des ambassadeurs civils à la République populaire de Chine.

Vassilios Pilotis

CANADIEN D'ORIGINE GRECQUE - *Région de l'Ouest*
M. Pilotis est un spécialiste chevronné des relations de travail, employé à l'heure actuelle au conseil de l'éducation de Windsor. Il est président de la division de Windsor de l'American Hellenic Educational Progressive Association. Il a également œuvré à titre de bénévole dans la Hellenic Canadian Federation of Ontario et le Council of Greek Community du grand Toronto.



Salem O. Pinola



A. M. Pogachar



Francis B. Sam



Morris VandenBaar



Khaleek M. Yusuf



Madeline Ziniak

Salem Orvikki Pinola

FINNISH CANADIAN-Northern Region

Mrs. Pinola is a renowned writer of newspaper articles, poems, and novels in Finnish and English language. Her employment experience encompasses teaching, translation services, and arts instruction. She has served as a member of Writers Nortward, and the Finnish Canadian Historical Society of Thunder Bay besides Manitouwadge Multicultural, and General Hospital Associations.

A. (Madeline) Magdalena Pogachar

SLOVENIAN CANADIAN - Niagara Region

Ms. Pogachar is a retired Music teacher with the Lincoln County Board of Education. She is a past president of the Slovenian Hall in Beamsville.

Francis B. Sam

GHANAIA CANADIAN - Metro Toronto Region

Dr. Sam received his M.D. from the University of Alberta. He is an Obstetrician and Gynecologist, and has been affiliated with many hospitals in Toronto. Related memberships include Fellow of the Royal College of Physicians & Surgeons, and Fellow of the Royal College of Obstetricians and Gynecologists. His professional and community involvement is extensive. He is a member of the Black Business and Professional Association of Ontario, the Ghanaian Association of Ontario, member of Harambe, and supporter of the Urban Alliance on Race Relations

Morris VandenBaar

DUTCH CANADIAN - Eastern Region

Mr. VandenBaar is a builder by trade and is very active in community organizations. He was the founder, and is currently President, of the Dutch Canadian Entertainment Club, President and Director of the Pembroke Multicultural Association, an honorary member of the Royal Canadian Legion, past member of the Board of Directors of Our Lady's High School, and past President of Holy Name - P.T.A.

Khaleek M. Yusuf

GUYANESE CANADIAN - Metro Toronto Region

Mr. Yusuf is an economist and consultant, currently teaching at Atkinson College, York University. He is the Editor-in-Chief of Indo-Caribbean World, has served as a member of the Multi-Disciplinary Team of the City of Scarborough and was Chairman of the Race Relations Sub-Committee of Scarborough.

Madeline Ziniak

BYELORUSSIAN CANADIAN - Metro Toronto Region

Ms. Ziniak is currently Community Liaison Manager for Channel 47, the Multilingual Television Station of Ontario. She has many years of experience in journalism and is a member of many professional and community organizations including the Toronto Press Club, the Canadian Ethnic Journalists and Writers Club, the Byelorussian Canadian Women's Committee, and Federation of Byelorussian Free Journalists.

She produced and directed the award-winning television series Ethnicity, and Reaction.

Salem Orvokki Pinola

CANADIENNE D'ORIGINE

FINLANDAISE - Région du Nord

Mme Pinola est très connue pour les articles de journaux, poèmes et romans en finnois et en anglais qu'elle a écrits. Son expérience englobe l'enseignement, la traduction et l'enseignement des arts. Elle était membre de Writers Nortward et de la Finnish Canadian Historical Society of Thunder Bay, en plus de l'association multiculturelle de Manitouwadge et de la General Hospital Association.

A. (Madeline) Magdalena Pogachar

CANADIENNE D'ORIGINE SLOVAQUE - Région du Niagara

Mme Pogachar est professeure de musique à la retraite du conseil de l'éducation du comté de Lincoln. Elle est l'ancienne présidente du Slovenian Hall de Beamsville.

Francis B. Sam

CANADIEN D'ORIGINE GHANÉENNE - Région métropolitaine de Toronto

Le docteur Sam a reçu sa formation médicale à l'Université de l'Alberta. Il est obstétricien-gynécologue affilié à de

nombreux hôpitaux de Toronto. Il est également membre du Collège royal des médecins et chirurgiens et membre émérite du Royal College of Obstetricians and Gynecologists. Sa participation sur le plan professionnel et communautaire est très étendue. Il est membre de la Black Business and Professional Association of Ontario, la Ghanaian Association of Ontario, membre de Harambe et supporter de la Urban Alliance on Race Relations.

Morris VandenBaar

CANADIEN D'ORIGINE HOLLANDAISE - Région de l'Est

M. VandenBaar est entrepreneur du bâtiment et très actif dans les organismes communautaires. À l'heure actuelle, il est le fondateur et président du Dutch Canadian Entertainment Club, président et membre de l'association multiculturelle de Pembroke, membre honoraire de la Légion royale canadienne, ancien membre du conseil d'administration de l'école secondaire Our Lady's et ancien président de l'association des parents d'élèves de l'école Holy Name.

Khaleek M. Yusuf

CANADIEN D'ORIGINE GUYANAISE - Région métropolitaine de Toronto

M. Yusuf est un économiste et expert-conseil qui, à l'heure actuelle, enseigne au collège Atkinson, de l'Université York. Il est rédacteur en chef de la revue Indo-Caribbean World, a fait partie de l'équipe pluridisciplinaire de la ville de Scarborough et est président du sous-comité des relations interraciales de Scarborough.

Madeline Ziniak

CANADIENNE D'ORIGINE BIÉLORUSSE - Région métropolitaine de Toronto

Mme Ziniak est présentement directrice des relations publiques de la chaîne 47, la station de télévision multilingue de l'Ontario. Elle a une longue expérience du journalisme, et elle est membre de plusieurs associations professionnelles et communautaires, dont le Toronto Press Club, le Canadian Ethnic Journalists and Writers Club, le Byelorussian Canadian Women's Committee et la Federation of Byelorussian Free Journalists.

Elle a produit et mis en scène la série télévisée Ethnicity and Reaction qui a remporté un vif succès.



Council members in conference, Scarborough
Des membres du Conseil au travail à Scarborough.







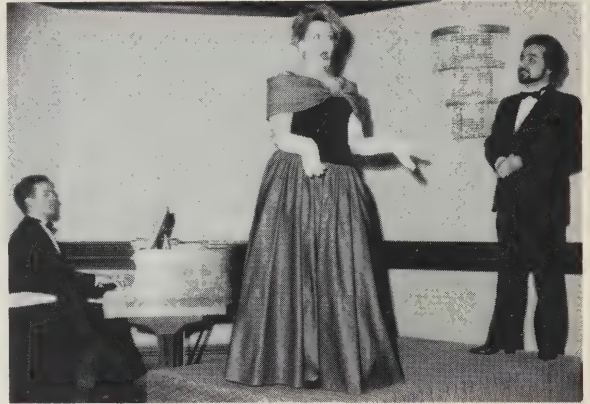
The Canadian-Korean Quartet demonstrating excellence

Un excellent concert du quatuor canadien-coréen.



President Alvin Lee of McMaster University sharing multiculturalism views.

M. Alvin Lee, président de l'Université McMaster, expose son point de vue sur le multiculturalisme.



The Toronto Operetta Theatre group in performance

Spectacle du théâtre d'opérette de Toronto.



Dr. Shiu Loon Kong addressing community leaders and OACMC members at Hamilton City Hall

M. Shiu Loon Kong s'adresse à divers responsables communautaires ainsi qu'à des membres du Conseil consultatif des relations civiques et multiculturelles de l'Ontario à l'hôtel de ville de Hamilton.

PUBLIC FORUMS IN WINDSOR PARRY SOUND AND OTTAWA

WINDSOR

At a public forum, held on February 15, 1990, Council's President, Dr. Shiu Loon Kong, and the Executive Co-ordinator, Henry McErlean, met with the following members of the Windsor community: Phil Alexander, Bill Pilotis, Ann Ilijanic of the Western region, and members of the Multiculturalism Council of Windsor and Essex County, Dr. Chosen Lau, former Past President, Ms. Ann Hayes, President, Raj Varna, Board Member, Bessie Spourdalakis, Carrousel Chairperson, and Pat Alexander, Windsor Police Commission and senior Past President.

An extended discussion took place about the concerns of voluntary umbrella organizations which are supportive of multiculturalism and involve a number of independent, cooperative ethnocultural groups and interested individuals. Dr. Lau outlined plans for a Chinatown community development in Windsor. The valuable role of the local council in providing a network was acknowledged. It involved as many as 96 separate groups and their activities to co-operate on projects.

On the following day, Dr. Kong, H. McErlean, A. Ilijanic, and P. Alexander met at the offices of the Windsor Board of Education to do a videotape for a cable television program, "Multiculturalism Magazine". Ann Ilijanic was the guest hostess.

After this community forum Dr. Kong and Council members met with local educators and business and community leaders to share ideas and problems regarding employment equity. Present at this meeting were Ms. Frances

Fedchun, Board Member of the Multiculturalism Council (M.C.C.) of Windsor County, and member of its Race Relations and Education Committee, Mr. Henry McArthur, Co-ordinator Employment Equity for the Windsor site of Ford Canada, and Advisor to the M.C.C. Race Relations and Education Committee, Dr. Megeed Ragab, Professor of Business Administration and Treasurer of the Windsor Chamber of Commerce, Mr. Steven Payne, Director of Education, Mr. Richard Tyas, Chairman of the Board of Trustees of the Windsor Public Board of Education, and Ms. Ann Hayes, President, M.C.C.

The discussion was interesting and lively. Dr. Kong provided an initial overview of the OACMC and briefly described current developments and their social context. Henry McArthur then described Ford's corporate activities in the area of employment equity. Although there is an impressive overall company program in support of the implementation of employment equity, the initial gains experienced by women, as the original target group for equity concerns, would be completely lost within the unionized workforce as a result of current layoffs and the impact of "last in/first out" seniority requirements. Further insight into the processes within various committee structures involved in implementation of the equity program was provided. It was recognized that if meaningful and permanent advances in equity are to be achieved, we would require time and new, creative methods of dealing with the private sector.

Dr. Ragab remarked that the Windsor Chamber of Commerce was comprised of 80% small businesses. Although small businesses are establishments having less than 60 employees and \$5 million annual business, the largest amount of new jobs are created in this sector. The entrepreneurial activity is well-represented by the plurality of

cultures of Ontario's population. Dr. Ragab pointed out that even though the wages in small business settings were not particularly attractive, the jobs provided anyone considering launching his/her own business venture opportunities for invaluable experience.

There was a discussion about the visionary focus of multiculturalism as a societal system which subsumes specific social development activities, such as employment equity and race relations programs, as component elements, but which itself seeks to proactively shape a positive vision for the future. The cultural mosaic approach appears to be what people feel is the appropriate societal structure as opposed to the concept of a cultural melting pot. Dr. Kong drew on his lengthy career experience in teacher education to point out some attempts to move towards a healthy pluralistic future. For example, we can redirect the historical content of curricula away from the traditional Eurocentric view of world development to one which incorporates a variety of broadly-based cultural components from different parts of the world. The British Columbia school system is including social perspectives of the Pacific Rim as components of their curriculum. Steve Payne, Director of Education at the Windsor Board of Education, highlighted some of the particularly successful measures taken to advance multicultural/multiracial leadership within the public school system. Ann Hayes provided examples of ways in which the Multiculturalism Council has been able to act as a resource in assisting teachers to achieve a meaningful understanding of students from different cultures within the classroom, using knowledgeable volunteers. Also, some of the recently announced Ministry of Education targets for the achievement of equity for women administrators were described. Programs within the teacher education system are so

lacking that it will likely require a generation's time and effort to fully realize the multiculturalism goal.

Closing the discussions Dr. Kong commented that Canada is unique in the world in its attempt to build a multicultural future. Varied viewpoints and perspectives must be heard clearly, calmly, and in their proper context. The OACMC is prepared to consider any input while recognizing that it is more challenging to build than to simply criticize. The Council is willing to be a partner in the building process..

PARRY SOUND

President Shiu Loon Kong was invited as a special guest to attend the West Parry Sound Board of Education's conference on Racial and Ethnocultural Equity, January 30th, 1990. Mr. Ray Pavlove, a past member of the Ontario Advisory Council, organized the event and arranged that Dr. Kong and Executive Co-ordinator Henry McErlean meet firstly with Mayor Roy O'Halloran, and then with many representatives of the local community. Ms. Louise Landriault, Vice-President of OACMA Northern Region, also attended the conference.

Over two hundred teachers and educators were present at the meeting. Through speeches and small-group discussions, teachers and principals of schools deliberated on a wide range of issues pertaining to racial discrimination and social justice. The participants were so enthusiastic that many called for the Board to organize in-service training workshops to help them teach against racial discrimination and handle incidents which might have prejudice overtones. The conference was a significant event in the annals of educational development in the West Parry Sound area.

OTTAWA

A forum was organized in Ottawa on March 2nd, 1990 Dr. Kong together with Henry McErlean, Vice-President Mary Amyotte and members of OACMC Eastern Region meet with representatives of the Ottawa community and discussed new initiatives to enhance citizenship development education. The occasion afforded members of Council an opportunity to acquaint themselves with work being done by the Board of Education as also by the Ottawa Police in the education field.

Meeting with representatives of the Ottawa Board, the President shared ideas of citizenship development education proposed by OACMC. The response was both positive and enthusiastic. A working relationship has been established so that a joint program for teacher in-service education may be planned.

With the Ottawa police force Dr. Kong and Council members shared ideas on policing in a multicultural society. It became clear that, with new immigrants joining the Ottawa community many of whom come from cultures which feature unique lifestyles, guidance is badly needed in the schools to help orient young people, who might not have previous school experience, to adjust and learn. As needs arise, the police force is devoting an increasing amount of effort to community education.

RÉUNIONS PUBLIQUES À WINDSOR, PARRY SOUND ET OTTAWA

WINDSOR

Lors de la réunion publique du 15 février 1990, le président du conseil, M. Shiu Loon Kong, et le coordonnateur général, M. Henry McErlean, se sont

entretenus à l'heure du dîner avec les membres suivants de la collectivité de Windsor : M. Phil Alexander, M. Bill Pilotis, Mme Ann Ilijanic, de la région de l'Ouest, et des membres du conseil du multiculturalisme de Windsor et du comté d'Essex, dont M. Chosen Lau, ex-président, Mme Ann Hayes, présidente, M. Raj Varma, Mme Bessie Spourdalakis, présidente du Carrousel, M. Pat Alexander, de la Commission de police de Windsor et ex-président principal.

Il y eut un débat approfondi sur les préoccupations exprimées par les organismes bénévoles qui soutiennent le multiculturalisme et qui chapeautent un certain nombre de groupes ethnoculturels indépendants et de personnes intéressées dans ce domaine. À cette occasion, M. Lau esquaissa les grandes lignes du projet d'aménagement d'un quartier chinois à Windsor. On souligna le rôle appréciable du conseil local qui fournit un réseau d'interaction comprenant près de 96 groupes distincts et caractérisés par un ensemble de projets faisant appel à la collaboration de tous.

Le lendemain, M. Kong, M. McErlean, Mme Ilijanic et M. P. Alexander se réunirent dans les locaux du conseil de l'éducation de Windsor pour enregistrer une émission diffusée sur le câble et intitulée : «Multiculturalisme Magazine», dont Mme Ilijanic assura l'animation.

Par la suite, M. Kong et les membres du conseil ont rencontré des chefs de file du monde de l'éducation, des affaires et de l'action communautaire pour discuter des questions relatives à l'équité d'emploi. Mentionnons, entre autres, Mme Frances Fedchun, membre du conseil d'administration du conseil du multiculturalisme du comté de Windsor et membre de son comité sur les relations interraciales et l'éducation, M. Henry McArthur, coordonnateur de l'équité d'emploi

à l'usine de Windsor de Ford Canada et conseiller auprès du Comité sur les relations interraciales et l'éducation, M. Megeed Ragab, professeur de gestion et trésorier de la Chambre de commerce de Windsor, M. Steven Payne, directeur pédagogique du conseil de l'éducation, M. Richard Tyas, président du conseil public de l'éducation de Windsor, et Mme Ann Hayes, présidente du Conseil du multiculturalisme.

Le débat fut intéressant et animé. M. Kong esquissa tout d'abord un portrait d'ensemble du Conseil consultatif sur les relations civiques et multiculturelles de l'Ontario, puis il retraça brièvement les progrès récents et le contexte social dans lequel ils se déroulent. M. Henry McArthur exposa ensuite les diverses mesures de la compagnie Ford dans le domaine de l'équité d'emploi. Bien que dans l'ensemble l'entreprise offre un programme remarquable pour appuyer l'application du principe d'équité d'emploi, il reste que les progrès initiaux réalisés par le groupe des employées (premier groupe cible pour l'application des politiques d'équité) ont été complètement neutralisés dans le cadre de la main-d'œuvre syndiquée en raison des mises à pied actuelles et des normes d'ancienneté «dernier rentré/premier sorti». M. McArthur expliqua également la structuration et l'action des divers comités jouant un rôle dans l'application du programme d'équité. À l'issue de ce débat, il apparut que des progrès significatifs et permanents dans le domaine de l'équité ne pourraient être réalisés que très progressivement et qu'il faudrait par ailleurs adopter des méthodes fondamentalement originales et créatrices pour aborder ces problèmes dans le secteur privé.

M. Ragab fit remarquer que la Chambre de commerce de Windsor se compose à 80 pour 100 de petites entreprises ayant moins de 60 employés et un chiffre d'affaires

annuel inférieur à 5 millions de dollars. Il souligna cependant que le plus grand nombre de nouveaux emplois provient de ce secteur de l'économie. Par ailleurs, l'entrepreneuriat traduit adéquatement la pluralité culturelle de la population ontarienne. Si la rémunération, selon M. Ragab, n'est pas particulièrement intéressante dans les petites entreprises, il reste qu'elles offrent des possibilités d'acquérir une expérience précieuse à toute personne qui envisage de créer sa propre entreprise éventuellement.

Il y eut ensuite une discussion sur le point de focalisation «visionnaire» du multiculturalisme comme système de société dont les composantes seraient les mesures spécifiques de progrès social (les programmes de relations interraciales et le système d'équité d'emploi, par exemple), mais qui cherche par ailleurs à se créer d'avance une vision positive de son avenir. Il semble que le concept de la mosaïque culturelle soit généralement perçu comme étant la structure de société appropriée, contrairement au concept de «melting pot» culturel. De sa longue expérience dans le domaine de la formation pédagogique, M. Kong releva certaines démarches visant à concrétiser une saine vision d'un avenir pluraliste. Il cita, à titre d'exemple, la reformulation du contenu historique des programmes de formation : rompre la tradition d'une vision eurocentrique de l'histoire mondiale pour en proposer une autre dont les composantes culturelles seraient beaucoup plus variées, beaucoup plus vastes et issues de toutes les parties du monde. Le système scolaire de la Colombie-Britannique, par exemple, intègre maintenant à ses programmes des perspectives sociales propres au bassin du Pacifique.

M. Steve Payne, directeur pédagogique du conseil de l'éducation de Windsor, souligna un certain nombre de mesures

particulièrement réussies pour assurer le renforcement du leadership multiculturel et multiracial dans le cadre du système des écoles publiques. Mme Ann Hayes cita plusieurs exemples illustrant le rôle du Conseil du multiculturalisme en tant que ressource auprès des professeurs. Elle évoqua notamment des projets où l'intervention de bénévoles bien informés a permis d'amener à un niveau de compréhension valable des étudiants de différentes cultures dans le contexte scolaire. Il y eut également un exposé descriptif des cibles annoncées récemment par le ministère de l'Éducation quant à la concrétisation du principe d'équité pour les femmes occupant des postes d'administration. Les programmes de formation des enseignants sont si déficients qu'il faudra vraisemblablement une génération pour que la vision actuelle du multiculturalisme soit pleinement réalisée.

En guise de conclusion, M. Kong fit valoir que le Canada est unique au monde dans sa démarche pour construire un avenir national multiculturel. Il faut pouvoir entendre des points de vue et des perspectives variés avec clarté, calme et en toute connaissance de contexte spécifique. Le Conseil consultatif des relations civiques et multiculturelles de l'Ontario est prêt à envisager tout apport, car il reconnaît qu'il est plus difficile de construire que de se contenter de la critique et il se veut un partenaire à part entière de ce processus constructif.

PARRY SOUND

Récemment, M. Shiu Loon Kong fut convié comme invité d'honneur à la conférence sur l'équité raciale et ethnoculturelle organisée le 30 janvier 1990 par le conseil de l'éducation de Parry Sound. M. Ray Pavlove, ancien membre du Conseil consultatif de l'Ontario, fut l'organisateur de cet événement. Il planifia tout d'abord

une rencontre entre M. Kong et M. Henry McErlean, coordonnateur général du Conseil, et le maire de la ville, M. Roy O'Halloran, à laquelle prirent part par la suite de nombreux représentants de la collectivité de Parry Sound. Mme Louise Landriault, vice-présidente pour la région du Nord du Conseil consultatif des relations civiques et multiculturelles de l'Ontario, était également présente.

Plus de 200 enseignants et pédagogues assistaient à cette conférence. Les communications présentées et des discussions en petits groupes amenèrent les enseignants et les directeurs d'école à se pencher sur un grand nombre de questions touchant à la discrimination fondée sur la race et à la justice sociale. Les participants ont démontré tant d'intérêt que certains d'entre eux ont demandé au Conseil de mettre sur pied des ateliers de formation en milieu de travail pour leur enseigner des moyens de contrer la discrimination fondée sur la race et de réagir aux incidents susceptibles de mettre en jeu des préjugés quelconques. La conférence marque donc une étape marquante dans le perfectionnement pédagogique des enseignants de la région de West Parry Sound.

OTTAWA

Au cours d'une réunion publique tenue le 2 mars dernier à Ottawa, M. Kong, M. McErlean et Mme Mary Amyotte, vice-présidente, et des membres de la région de l'Est du Conseil consultatif des relations civiques et multiculturelles de l'Ontario ont rencontré des représentants de la collectivité d'Ottawa et se sont entretenus avec eux de nouvelles mesures destinées à améliorer l'acquisition de l'esprit civique. À cette occasion, les membres du Conseil ont pu prendre connaissance du travail réalisé dans ce domaine par le conseil scolaire d'Ottawa et par le service de police de la ville.

Lors de la rencontre avec les représentants du conseil scolaire d'Ottawa, M. Kong a pu expliquer les points de vue du Conseil en matière d'acquisition de l'esprit civique. L'auditoire devait se révéler à la fois favorable et enthousiaste. Les deux organismes ont mis sur pied un projet commun qui permettra la planification d'un programme de formation des enseignants en milieu de travail.

Avec le corps de police de la ville, M. Kong s'est entretenu de l'application de la loi dans une société multiculturelle. Il est

évident que l'arrivée de nouveaux immigrants dans la collectivité d'Ottawa (nombre d'entre eux provenant de cultures comportant des modes de vie tout à fait particuliers) rend essentielle l'offre d'un encadrement susceptible de permettre aux jeunes de ces groupes, qui n'ont souvent pas d'expérience scolaire, de s'adapter et d'apprendre. Devant la croissance des besoins, les corps de police doivent consacrer de plus en plus d'efforts à l'éducation communautaire.

THE FILIPINO-CANADIAN COMMUNITY IN ONTARIO: A CULTURAL/HISTORICAL PERSPECTIVE

ANTONIO P. DOCTOR

Like many peoples from around the world, the Filipinos came to Canada in search of freedom and a better way of life. They brought along their cultural background, a blend of the East and the West – European-American-Asian cultural influences – and joined the cultural mosaic of Canada. Many have settled in Ontario and integrated into its communities, mostly in Metropolitan Toronto, Windsor, London, Hamilton and Ottawa.

Historical Background

Half-way around the world and approximately ten thousand miles from Canada, in Asia, is the Philippines, where East meets West. For three and a half centuries, as a colony of Spain, it was called "Perla del Mar Oriente" (Pearl of the Orient Seas). The Philippines is the only Christian country in Asia imbued with European cultures dated from the

Renaissance era. In 1898, it was taken over by the United States as an American outpost in the Far East and gradually transformed into a "showcase of democracy" at the beginning of the 20th century.

The Filipinos, in revolt against the Spanish conquistadores and later against the American expeditionary forces, declared its own Independence on June 12, 1898. During World War II, the Japanese military forces serving as liberators for the Southeast Asia Co-Prosperity Sphere, granted the Philippines its independence. On July 4, 1946, with the American regime under the liberation forces of General Douglas MacArthur, the United States of America transformed the island nation from the "Commonwealth of the Philippines" into a fully independent Republic, and an equal partner in the modern League of Nations.

With such a turbulent and heroic past, many Filipinos sailed to North America in search of a new life and later became "Filipino-Americans" and "Filipino-Canadians". They were not really refugees but rather adventurers seeking "lands of promise" across the oceans. In this way, they have continued the Philippines' tradition, begun in the 18th-19th centuries, of sending their chosen sons to study and work in Europe as a means of awakening to what lies "beyond the seas".

Filipino Immigration

Historical sources indicate that Filipino immigration to North America dates back to the 18th century, with the Spanish galleon trade, when some initially settled in Mexico, Louisiana, and Florida. In the early 20th century, many immigrated to the United States as students and farm workers, some of whom settled permanently.

It was not until after World War II that the Filipinos "discovered" Canada. This group of Filipinos was comprised of young professionals, doctors, nurses, dieticians, engineers, and professors who were studying in the United States under the "Exchange Visitors Program". They were invited and financed by the U.S. government for specialized training which could be applied to help rehabilitate and reconstruct the Philippines which had been totally devastated by World War II. After completing their training, some returned home, some remained and some ventured to Canada to serve mostly in hospitals in Ontario and other provinces.

Thus in the 1950s, the "pioneers" of the Filipino-Canadian community in Ontario were mostly young nurses and doctors who were originally trained in the Philippines and the United States and working in Canadian hospitals, most of which were in Ontario. Due to stringent provincial government regulations, some doctors who were serving as interns had to return to the United States or relocate to other Canadian provinces to practise their profession. Many of them settled and raised families, some sponsored their fiancées from the Philippines or the U.S. and many others invited their relatives to study and work in Canada through the benevolent immigration policy supporting the Family Reunification program.

Present Situation

Statistics Canada of 1986 for

Ontario presents interesting data on the Filipino-Canadian community. Its population survey of males and females shows a ratio of approximately three to four. This could account for the high percentage of nurses, almost all female, in Canadian hospitals. The educational profile shows that about six out of seven individuals of Filipino origin have post-secondary or university diplomas. Some of these educational qualifications were earned in the Philippines or in the U.S.A., and do not necessarily reflect their job placements in Ontario. By occupation, six out of eight individuals were in the professional-technical, clerical and manufacturing sectors, and a very small number pertain to the artistic/literary group. Almost all are married with children; the majority are within the 25 to 55 years of age bracket; and about 82% are in the active workforce.

"The Filipinos" profile in the "Ontario Ethnocultural Profiles" series published by the Ontario Ministry of Culture and Recreation, further illustrates the cultural background and recent socio-economic status of the Filipino-Canadian community in Ontario. Community characteristics include respect and care for elders, the Philippine tradition of university education (since 1611), care and safeguarding the future of their children, attention to physical fitness, and an affinity for civic-cultural organizations.

The Philippine Consulate General, in Toronto, lists more than eighty Filipino-Canadian organizations within its jurisdiction in Ontario. Some of these are affiliated with the provincial umbrella-group, the Ontario Council of Filipino-Canadian Associations, as well as with the nation-wide United Council of Filipino Associations in Canada.

One of the oldest organizations is the Filipino Organization of Windsor, established in 1963, which received a "pioneer award" during Ontario's Bicentennial Year.

There are also chapters in Windsor and in Toronto of the distinctive Order of the Knights of Rizal, an international, civic-cultural fraternity established in Manila, in 1916. One of the most recently formed groups is the Philippine Artists Group in Ontario. All of these organizations have strong civic-cultural commitments with varying emphases on professional objectives, fitness and recreation, service to the elderly and infirm, educational goals, and assistance to new immigrants. There are also Filipino-Canadian newspapers, and radio and television programs that showcase special community events and local talents.

The Promise of a Future

From Windsor, Ontario, hails a Filipino-Canadian graduate of the Royal Canadian Military Academy, now a young officer of the Canadian Armed Forces. From Metropolitan Toronto, a young Filipino-Canadian woman was appointed as a judge presiding in the Citizenship Court system. The dreams and aspirations of the immigrant pioneers are beginning to come true. Like other immigrant groups in Canada, the Filipino-Canadians in Ontario are steadily contributing to the economic and cultural growth of the province and country; Manitoba has its own Filipino-Canadian Member of Parliament, while California has its own Filipino-American mayors. The Filipino-Canadian community in Ontario has yet to achieve distinction in the business world, in the political arena, in the creative arts field, and in government service.

On the threshold of a new decade, given encouragement and new opportunities, the promise of a bright future is probably just around the corner.

LA COMMUNAUTÉ PHILIPPINO- CANADIENNE EN ONTARIO : PERSPECTIVE CULTURELLE HISTORIQUE

Comme beaucoup d'autres gens du monde entier, les Philippins sont arrivés au Canada pour y trouver la liberté et un meilleur style de vie. Ils ont apporté leur culture, qui est un mélange d'influences orientales et occidentales d'Europe, des États-Unis et de l'Asie, pour prendre leur place dans la mosaïque culturelle du Canada. Beaucoup d'entre eux se sont fixés en Ontario et intégrés dans ses communautés, principalement dans la communauté urbaine de Toronto et à Windsor, London, Hamilton et Ottawa.

HISTORIQUE

Aux antipodes du Canada, à environ 16 000 kilomètres d'ici, en Asie, se trouvent les Philippines, point de rencontre de l'Est et de l'Ouest. Durant trois siècles et demi, cette colonie de l'Espagne s'appelait «Perla del Mar Oriente» (la perle des mers du sud). Les Philippines sont le seul pays chrétien d'Asie imprégné de la culture européenne de l'époque de la Renaissance. En 1898, elles sont passées aux mains des États-Unis et devenues un avant-poste américain en Extrême-Orient qui, petit à petit, est devenu un «modèle de démocratie» au début du XXe siècle.

Les Philippines, qui se sont révoltées contre les conquistadors espagnols et, par la suite, contre les forces expéditionnaires américaines, ont déclaré leur propre indépendance le 12 juin 1898. Durant la Deuxième Guerre mondiale, les forces armées japonaises, jouant le rôle de libérateurs dans la sphère de

coprosperité du Sud-Est asiatique, ont accordé l'indépendance aux Philippines. Le 4 juillet 1946, sous le régime des forces de libération du général Douglas MacArthur, les États-Unis ont transformé cette nation insulaire qui constituait le «Commonwealth des Philippines» en une république totalement indépendante et un partenaire égal dans la nouvelle ligue des Nations.

Dans le contexte de ce passé héroïque et agité, un grand nombre de Philippins ont pris la route de l'Amérique du Nord pour refaire leur vie et devenir par la suite des Américains et des Canadiens d'origine philippine. Il n'étaient pas vraiment des réfugiés, mais plutôt des aventuriers à la recherche des terres promises par-delà les océans. C'est ainsi qu'ils ont poursuivi la tradition philippine, qui a commencé au XVIIIe et au XIXe siècles, qui consistait à envoyer leur fils préféré faire des études ou travailler en Europe à la recherche de ce qui se trouve «au-delà des mers».

IMMIGRATION PHILIPPINE

Les sources historiques indiquent que l'immigration philippine en Amérique du Nord remonte au XVIIIe siècle, à l'époque du commerce maritime des Espagnols. Certains se sont établis au Mexique, en Louisiane et en Floride. Au début du XXe siècle, beaucoup d'entre eux ont immigré aux États-Unis à titre d'étudiants et d'ouvriers agricoles et certains s'y sont établis.

Ce n'est qu'après la Deuxième Guerre mondiale que les Philippins ont «découvert» le Canada. Ce groupe de Philippins était constitué de gens des professions libérales, des médecins, des infirmières, des diététiciens, des ingénieurs et des professeurs qui avaient fait leurs études aux États-Unis en vertu du programme d'échanges. Le gouvernement des États-Unis les avaient invités et payait leurs études pour leur permettre d'acquérir une formation

spécialisée et assurer la reconstruction des Philippines qui avaient été totalement détruites lors de la Deuxième Guerre mondiale. Leurs études terminées, certains sont rentrés chez eux, mais d'autres sont restés aux États-Unis et un troisième groupe s'est rendu au Canada pour travailler principalement dans les hôpitaux en Ontario et dans d'autres provinces.

Ainsi, dans les années 50, les «pionniers» de la communauté philippino-canadienne en Ontario étaient de jeunes infirmières et des médecins qui avaient reçu leur formation initiale aux Philippines et aux États-Unis et travaillaient dans les hôpitaux canadiens, dont la plupart en Ontario. L'exigence des critères du gouvernement provincial a obligé certains médecins, qui avaient fait leur internat en Ontario, à retourner aux États-Unis ou à s'établir dans d'autres provinces canadiennes pour y exercer leur profession. Un grand nombre d'entre eux sont restés, d'autres ont fait venir leur fiancée des Philippines ou des États-Unis et beaucoup d'autres ont invité des membres de leur famille à venir étudier et travailler au Canada en se prévalant de la bienfaisante politique d'immigration dans le cadre du programme de réunification des familles.

SITUATION ACTUELLE

Statistique Canada de 1986 présente des données fort intéressantes sur la communauté philippino-canadienne de l'Ontario. Selon ces données, il y a environ trois hommes pour quatre femmes. Cela s'explique peut-être par le pourcentage élevé d'infirmières dans les hôpitaux canadiens. Le profil d'éducation indique que six personnes d'origine philippine sur sept environ possèdent un diplôme d'études secondaires ou universitaires. Certains ont fait leurs études aux Philippines ou aux États-Unis, études qui ne sont pas nécessairement en rapport avec les

postes qu'ils occupent en Ontario. Au point de vue de la profession, six personnes sur huit exercent une activité dans le domaine professionnel et technique, le secteur administratif et manufacturier et un très petit nombre font partie du groupe artistique et littéraire. Ils sont presque tous mariés et ont des enfants; la majorité sont âgés entre 25 et 55 ans, et 82 pour 100 environ exercent une activité professionnelle.

Le profil des «Philippins» de la série des «Profils ethnoculturels de l'Ontario» publiée par le ministère de la Culture et des Communications de l'Ontario donne davantage de précisions sur les antécédents culturels et sur le statut socio-économique récent de la communauté philippino-canadienne en Ontario. Parmi les caractéristiques culturelles, notons le respect et le soin des personnes âgées, la tradition philippine en faveur de l'éducation supérieure (depuis 1611), le dévouement pour les enfants dont on veut assurer l'avenir, le souci du conditionnement physique et un penchant pour les organismes civiques et culturels.

Le Consulat général des Philippines à Toronto a répertorié plus de 80 organismes philippino-canadiens qui relèvent de sa compétence en Ontario. Certains sont affiliés à l'organisme provincial qui les regroupe, l'Ontario Council of Filipino-Canadian Associations, ainsi que le United Council of Filipino Associations in Canada à l'échelle du pays.

L'un de ces organismes les plus anciens est la Filipino Organization de Windsor qui a été constitué en 1963 et qui a reçu un «prix des pionniers» à l'occasion du bicentenaire de l'Ontario. Il existe également des filiales de l'Ordre des chevaliers de Rizal à Windsor et à Toronto, une fraternité civique et culturelle internationale qui a été créée en 1916 à Manille. Parmi les organismes qui se sont formés

récemment, notons le Philippine Artists Group of Ontario. Tous ces organismes partagent un engagement civique et culturel profond, mettant l'accent sur les objectifs professionnels, le conditionnement physique et les loisirs, le dévouement aux personnes âgées et invalides, les objectifs éducatifs et l'aide aux nouveaux immigrants. Il existe également des journaux philippino-canadiens et des émissions de radio et de télévision qui mettent en valeur les manifestations communautaires spéciales et les talents des habitants locaux.

LA PROMESSE D'UN AVENIR

À Windsor (Ontario), il y a un Canadien d'origine philippine diplômé de l'Académie militaire royale du Canada, qui est maintenant un jeune officier des Forces armées canadiennes. Dans la communauté urbaine de Toronto, une jeune Canadienne d'origine philippine a été élue juge dans le système de la Cour de la citoyenneté. Les rêves et les aspirations des pionniers émigrés commencent à se réaliser. Comme beaucoup d'autres groupes d'immigrants au Canada, les Philippines en Ontario contribuent de plus en plus à la croissance économique et culturelle de la province et du pays; le Manitoba a un député philippino-canadien au Parlement, alors que la Californie a plusieurs maires philippino-américain. Il ne reste plus à la communauté philippino-canadienne de l'Ontario qu'à se distinguer dans le monde des affaires, sur la scène politique, dans le domaine des arts créatifs et dans la fonction publique.

À l'aube d'une nouvelle décennie, la promesse d'un bel avenir est à portée de la main et n'attend que nos encouragements et de nouveaux débouchés.

Antonio P. Doctor
Membre du CCRCMO

GROWING CULTURAL AND LINGUISTIC DIVERSITY OF THE GREATER TORONTO AREA

In February, 1990, the Ethnocultural Data Base Office of the Ministry of Citizenship released a new report, graphic Statistics for Selected Mother Tongue Groups, Toronto CMA2 of the Series II collection on population data produced for the area known as the Toronto Census Metropolitan Area (comprised of thirty distinct geographic areas in Halton, Peel, York, Simcoe and Durham counties).

Containing the latest statistics on numerous mother tongue groups, the report profiles the growing cultural and linguistic diversity of the greater Toronto area. It includes maps, statistical overviews, and summary tables of demographic statistics based on ten socio-economic variables, such as age, gender, educational level, occupation, place of birth, and income, for twenty-six mother tongue groups. The following highlights are illustrative of mother tongue data for this large urban area:

- The 1986 Census is the first census in which Canadians could indicate more than one mother tongue. In the Toronto CMA, 173,820 or 5.1% of the population report having more than one mother tongue.
- 70% of the residents reported English as the only mother tongue while 1% of the population has French as the only mother tongue. This indicates that 29% of the population have either a mother tongue other than English, or French or more than one mother tongue. In the latter group, the largest sub-groups are: Italian (24%), Chinese (12%), Portuguese (10%), German (7%), and Polish (5%).

• Several mother tongue groups experienced a decrease in numbers since 1981, including the Baltic languages (-47%), Yiddish (-29%), and Ukrainian (-18%). Other groups increased in numbers, including Chinese (+39%), Indo-Iranian (+22%), Spanish (+17%), and Vietnamese (+125%).

-• 36% of the Toronto CMA population was born outside Canada as compared to 23% of the Ontario population. As is to be expected, the newer mother tongue groups have a high proportion of their population born outside Canada. For example, over 90% of the Tagalog/Pilipino, Vietnamese, Korean and Arabic mother tongue populations were born outside Canada. One fifth of the non-English / non-French mother tongue groups were born in Canada.

This new publication is a useful tool for research and planning. Copies may be obtained from:

Publications Ontario
880 Bay Street
Toronto, Ontario
M7A 1N8
416-326-5300
Outside of Toronto: 1-800-668-9938

DIVERSITÉ LINGUISTIQUE ET CULTURELLE CROISSANTE DANS L'AGGLOMÉRATION TORONTOISE

En février 1990, le Bureau de la Base de données ethnoculturelles du ministère des Affaires civiques publia un nouveau rapport intitulé *Statistiques et cartes démographiques pour certains groupes sélectionnés, et classés selon l'usage de la langue maternelle, (Toronto) CMA, 1986, n° 22* de la collection Série II relative à la

production des données démographiques pour le territoire connu sous la dénomination «Région de recensement métropolitain de Toronto» - celle-ci comprend 30 districts géographiques distincts répartis dans les comtés de Halton, Peel, York, Simcoe et Durham.)

Ce rapport contient les dernières données statistiques sur de nombreux groupes classés selon l'usage de la langue maternelle. Il permet de retracer la diversité linguistique et culturelle croissante de l'agglomération torontoise. Il comprend également des cartes, des données statistiques d'ensemble et des tableaux de synthèse des statistiques démographiques basés sur 10 variables socio-économiques, telles que l'âge, le sexe, le niveau d'instruction, la profession, le lieu de naissance et le revenu, et cela pour 26 groupes classés selon l'usage de la langue maternelle. Nous citons ici quelques extraits importants qui illustrent bien les données relatives à l'usage de la langue maternelle dans cette grande agglomération urbaine :

• Le recensement de 1986 est le premier où les Canadiens ont eu la possibilité d'indiquer l'usage de plus d'une langue maternelle. Dans la région de recensement métropolitain de Toronto, 173 820 personnes (soit 5,1 % de la population) déclarent avoir plus d'une langue maternelle.

• 70 % des résidents indiquent que l'anglais est leur seule langue maternelle tandis que 1 % de la population déclare le français comme langue maternelle exclusive. Cela signifierait donc que 29 % de la population a une langue maternelle autre que ¹ anglais ou le français, ou encore, plus d'une langue maternelle. Lorsqu'on retient ce dernier groupe, on constate que les sous-groupes les plus importants sont les suivants : l'italien (24 %), le chinois (12 %), le portugais (10 %), l'allemand (7 %) et le polonais (5 %).

• Plusieurs groupes classés selon l'usage de la langue maternelle connaissent une décroissance quantitative depuis 1981. Cela comprend les langues baltes (-47 %), le yiddish (-29 %), et l'ukrainien (-18 %). D'autres groupes connaissent une croissance numérique, notamment le chinois (+39 %), l'indo-iranien (+22 %), l'espagnol (+17 %), et le vietnamien (+125 %).

• En ce qui concerne la population de la région de recensement métropolitain de Toronto, elle provient, dans une proportion de 36 %, de l'extérieur du Canada comparativement à 23 % pour la population de l'Ontario dans son ensemble. Comme on peut s'y attendre, les groupes où l'immigration est plus récente comportent une proportion plus élevée de personnes nées à l'extérieur du Canada. Par exemple, plus de 90 % des personnes ayant comme langue maternelle le philippin-tagalog, le vietnamien, le coréen et l'arabe sont nées en dehors du Canada. Il est intéressant de souligner qu'un cinquième des personnes dont la langue maternelle n'est ni l'anglais ni le français sont nées au Canada.

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Ontario Advisory Council on Multiculturalism and Citizenship

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Shiu Loon Kong, président

Comité de rédaction :

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Editorial

As recent events surrounding Meech Lake indicate, the harmonious working of an open, pluralistic society can be strenuous and unpredictable. There will be, in years to come, extensive reflections by experts and ordinary citizens alike on the consequences of the Meech Lake failure, and whether the question itself was reasonably and responsibly put in the first place. Whatever the outcome might be, Meech Lake will rest in history as one of a number of exercises that Canada has undergone as it resolves to be what it is: free and democratic, vast in territory and rich in pluralism, tolerant and caring and above all, multiculturalism in vision.

As one follows the intense media coverage of Meech Lake, briefings and negotiations, one is hit by how a complex issue such as this could be reduced to a dichotomy which distorts its essence, and how little effort was made to enable ordinary Canadians to participate in the process. In an open society that we all take pride in, there has been a lack of openness as government leaders themselves wheel and deal on our Constitution.

In view of this, there is all the more reason that we reaffirm the importance of citizenship development education, as we have recommended it to the government. To the extent that Canada thrives on the active participation of its citizens, it is important that such participation not be loaded with undefined patriotic zeal, but be based on a keen concern with nationhood in its modern complexity and an informed understanding of issues as they emerge to affect our common future.

The future, which may at times seem so dislocated and unimportant in a fast changing world, is the concept which distinguishes human beings from other biological species and, ultimately, gives meaning to human life. It provides a basis for human beings, individually and as

a community, to aspire for continuity, to choose a purpose, and to plan and work towards a goal that surpasses mere physical existence. Herein lies the need for one generation of human beings to build a better life for the next generation, and to teach their young, who are the custodians of the future, to effectively perpetuate that betterment of life.

Within the short span of half a century, human beings have so drastically altered the world and conditions of life that even the educated individual in our society may find it confusing as he/she attempts to sort out a meaning and role for life. What are one's responsibilities to self, family, community, nation, the world community and nature itself? How does one cope with the stresses of daily living and rise to reach a goal of life which transcends self-interest? These questions confront every individual in one form or another throughout life. They are especially pressing questions for young people as they grow up to find their place in Canada and the world.

We can ill-afford to leave individual citizens without leadership and help as they seek answers to these perplexing questions. We urge our government to assume a proactive stance to propagate the essence of our national character, our shared values and ideals, and to help Canadians accept the considerable challenge which accompanies our way of life. There must be a conscious and concerted effort among teachers, the media and government institutions and leaders to bring about an active awareness of current issues of our society, as well as to communicate viewpoints about them. Indeed, there must be a sense of commitment on the part of Canadian adults in general, and on the part of those charged with leadership roles in particular, to give citizenship development education the priority place in life as it should be.

There is, as we have seen, no dearth of current issues which are so complex and important that they not only momentarily affect individuals but our society for generations to come. For example,



President Shiu Kong thanking Mayor Joyce Trimmer for her reception of Council Members at the Scarborough City Hall

Le président Shiu Kong remercie Mme Joyce Trimmer, maire de Scarborough, pour la réception offerte aux membres du Conseil à l'hôtel de ville

the Meech Lake accord, free trade, self-government for aboriginal people, commercial logging of our forests, the James Bay hydroelectric project, the depletion of cod stocks in the Maritimes, our mammoth national debt, and the many problems of social inequities and inter-group conflicts which disturb our complacency from time to time. Beyond our domestic concerns, people in today's interdependent world are directly affected by events which occur in far-off places. The strife of war and famine have brought about not only misery and sorrow to immediate victims, but also problems of refugees and human displacement for the rest of the world. Within our generation, we have witnessed the destruction of our rain forest at the rate of one acre per minute killing, among other things, ten thousand biological species each year. We lose, worldwide, twenty-five billion tons of agricultural topsoil per year while, at the same time, gain ninety million newborn humans requiring food. Our use of fuels and toxic chemicals have poisoned our water, air and atmosphere to such an extent that the World Watch Institute has designated the 1990s as "*the turn around decade*," warning that, short of a drastic change in our behaviour as consumers, we will head for Armageddon without fail. Concurrent with these grave developments, the one trillion dollar global expenditure on the development of war instruments must impinge on our overall conscience.

In the face of these developments, there exists today a sense of paralysis among people. Because we feel powerless to help avert the immense atrocity that we have created, many people tend to indulge in a blind denial of fact, or in a wholesale abdication of responsibility. But, human beings who have so wisely created the future must keep it from vanishing into the dim of inattentance. If the continuation of our species

depended on succeeding generations bettering themselves and the world around them, then we owe it to ourselves to inform the young people on the true status of affairs, and to enable them to confront problems with their own ingenuity and on their own terms. We must, as our first priority, educate our children to be good citizens of Canada and effective custodians of Mother Earth.

Citizenship development education is not about the teaching of a fixed body of knowledge of Canada. The important thing is the inculcation of a mental set which enables individuals to be aware of issues of life and community, which directs people to question self and others as they relate to one another, and as they collectively relate to the earth habitat, and which moves the person to aspire in the building of a better future and in achieving peace and spiritual ascendency.

Practically, we believe that Canadian citizenship encompasses four fundamental perspectives — pluralism, contributivism, globalism and multiculturalism. Pluralism is the essence of Canada. Under this belief, we exalt human differences as a richness and a source of creative energy. Human differences are usually manifest in race, culture, ethnicity, religion, preference, habits, customs, manners, lifestyle, values, language and expressed opinion. Embedded in pluralism is a fundamental belief in the respect and acceptance of human differences guided by familiarity and understanding, and in the use of tolerance and restraint regulated by discipline. To accept and respect human differences requires of Canadians a process of give and take in a spirit of togetherness. Citizens who are educated in pluralism would not nurture a sense of special status, nor an attitude of leaving a union whenever the situation goes against self-interest.

Contributivism is a necessity of a free and democratic society. In a spirit of openness which invites

people to help shape the collective future of community and country, it is essential that citizens actively and proactively participate in the social, political and economic processes which maintain the common good. Active participation requires the achievement of self-sufficiency as a basis for reaching out to care about others, whether it be family or community. Proactive participation calls for the development of understanding and insight into how things work and change, as well as a resourcefulness for solving problems effectively and creatively. In a sense, democracy means that every citizen has a say and a share of society. The corollary is that every citizen must contribute to help build and sustain that which makes up the society. It is clear that in a free society in which the checks and balances mechanism is minimal, the more initiative and willing, the more disciplined the citizen, and the more substantial the individual contributions to society, the healthier and richer that society can become. Thus, in the modern context, the quality of good citizenship is measured by an individual's attempt and effort to contribute to society, rather than such notions as patriotism and ascribed status based on inheritance.

Globalism is the reality of our time and our future. Within the short span of half a century, human beings have created a situation in which no country, region, people, culture and economic system can be an island. This "*one world*" reality requires a sense of togetherness in order to survive and prosper. Not only is it necessary that people of different nationality, economic/ educational status and beliefs accept and help each other to achieve peace and sufficiency among themselves, it is paramount that all people must work in concert in restoring a total equilibrium with the ecosystem, our common and only habitat. Thus, a citizen of Canada must also assume the

rights and responsibilities of a world citizen. We must understand and accept the interdependent character of national politics, cultures, economics and environmental issues. We owe it to our own species and the world to discipline our individual behaviour and desires as we draw from nature materials that satisfy our needs and wants. We must learn more about the cyclical nature of matters in a finite world, and respect the laws of natural renewal that are inviolable givens.

Multiculturalism is a unique Canadian vision, deeply rooted in our history and in the spirit of the land, and vitally reflecting our aspiration. As a social vision, it recognizes the pluralistic configuration of Canadians and their heritages. It upholds the principles of equity, justice and protection of freedoms and rights for all Canadians, regardless of their background and persuasion. It fosters an atmosphere of sensitivity, sharing and caring as a way of responding to the challenges of demographic diversity and modern life. As this atmosphere prevails, multiculturalism has become the Canadian identity, an identity which makes us proud, and which elicits admiration from nations all over the world. Thus, multiculturalism constitutes an essential part of citizenship development education for all Canadians.

Is it too much to ask of our educators and leaders of government to recognize the importance of citizenship development education, as we have outlined above? Given that the mark of good governance is to care and to build a better future for the present and future generations, there can be nothing more important and insistent as the implementation of an effective campaign to help people to know self, community, Canada and the world. If the meaning of life for human beings is derived from the creation of the future and the choice



Ottawa public forum. President Kong with Mr. Thomas Flanagan, Chief of Police, Commissioner Frank Ling and Deputy Chief Donald Lyon

Forum public de l'Ontario. Le président Kong avec M. Thomas Flanagan, chef de police, le commissaire de police Frank Ling et le chef adjoint Donald Lyon

to work towards enhancing that future, then nothing could be more central and important in education than to help young people see their future, choose a way of life to enhance it, and reach a fulfilment relative to one's purpose. Ultimately, it is from the purposeful activities and aspirations of Canadians that Canada derives its vitality and character. There should be no sparing of efforts and resources as we invest in the minds and hearts of Canadian citizens, especially those in the process of growing up.

The Ontario Advisory Council on Multiculturalism and Citizenship has served our province for seventeen years since its inception in 1973. During that period of time, a total of 249 members from all walks of life have worked with concern and care to help reflect the needs and aspirations of communities of diverse heritages and locales in Ontario. Over the years, a total of 352 major recommendations have been made to assist the government, as it attempts to introduce legislation and services to improve the common good. With very few exceptions, these recommendations pertain to comprehensive issues such as the constitution, national unity, citizenship rights, culture and heritage, language, media, native policy, women's issues, access and equity, Multiculturalism Act,

education and citizenship. As we review the impact of these recommendations on the development of our society as a whole, we feel positive that they have contributed to make our legislation and services more sensitive and accountable to the diverse needs of the people. There has also been a change of perception on such important issues as justice, equity and caring.

As we study the effects of specific recommendations, however, we find that there has been a gap between the reception of an idea and its implementation. There are many possible reasons for this. One likely reason is that most of our recommendations are proactive and comprehensive, and government today tends to function in reaction to emergent issues. As we move forward to face the challenges such as outlined at the beginning of this editorial, we need an effective mechanism to co-ordinate insights pertaining to purpose and direction. We need to have the wisdom to place change in proper perspective and the courage to lead. The Council has repeatedly recommended that our government adopt a proactive stance on citizenship development education, and seek the best approach for implementation. On our part, we pledge our full support to bring about a start in this much needed process.

Éditorial

Comme l'indiquent les récents événements relatifs au Lac Meech, le fonctionnement harmonieux d'une société pluraliste et ouverte peut être pénible et imprévisible. Dans les années à venir, ces experts, tout comme les simples citoyens, réfléchiront intensément aux conséquences de l'échec du Lac Meech et iront jusqu'à se demander si la question a été présentée de façon raisonnable et sérieuse. Quel que soit le résultat, le Lac Meech passera à l'histoire comme l'un des nombreux épisodes qu'a traversés le Canada dans le cadre de sa résolution d'être ce qu'il est : un pays libre et démocratique, possédant un vaste territoire et riche par son pluralisme, tolérant et plein de sollicitude et, surtout, d'esprit multiculturaliste.

Ce qui frappe lorsqu'on suit la couverture médiatique intense du Lac Meech, les breffages et les négociations, c'est comment une question aussi complexe que celle-ci ait pu être réduite à une dichotomie qui en déforme l'essence et que l'on n'ait fait aucun effort pour permettre aux Canadiens moyens de participer au processus. Dans une société ouverte dont nous sommes tous fiers, les chefs de gouvernement ont manifesté une absence d'ouverture dans leurs tractations relatives à notre constitution.

Dans cette optique, nous avons d'autant plus de motifs de réaffirmer l'importance de l'éducation en relations civiques, telle que nous l'avons recommandée au gouvernement. Dans la mesure où le Canada se développe grâce à la participation active de ses citoyens, il est important que cette participation ne soit pas entravée par un zèle patriotique non défini, mais qu'elle soit basée sur une vive préoccupation de notre existence en tant que nation dans sa complexité moderne et sur une compréhension éclairée des questions au fur et à mesure qu'elles apparaissent et qu'elles influent sur notre avenir commun.

L'avenir, qui semble par moments si disloqué et si peu important dans un monde en évolution rapide, est ce concept par lequel l'être humain se distingue des autres espèces biologiques et qui, en fin de compte, donne un sens à la vie même. Il permet aux êtres humains, individuellement et collectivement, d'aspirer à la permanence, de se choisir un dessein, de se fixer un but qui surpasse l'existence purement physique et de travailler à la réalisation de celui-ci. C'est là que réside la nécessité, pour une génération d'êtres humains, d'assurer un meilleur mode de vie à la génération suivante et d'enseigner à leurs enfants, qui sont les gardiens de l'avenir, de perpétuer efficacement cette amélioration du mode de vie.

Dans le bref espace d'un demi-siècle, les êtres humains ont métamorphosé le monde et les conditions de vie de façon tellement radicale que même une personne instruite dans notre société peut être dans la confusion lorsqu'elle s'efforce de trouver un sens dans la vie et un rôle à y jouer. Quelles sont nos responsabilités envers nous-mêmes, notre famille, notre communauté, la nation, la communauté mondiale, voire la nature même? Comment fait-on face au stress de la vie quotidienne et comment peut-on à s'efforcer d'atteindre dans la vie un but qui dépasse l'intérêt de soi? Ce sont là des questions auxquelles toute personne doit faire face, sous une forme ou une autre, toute sa vie. Ce sont des questions particulièrement pressantes pour les jeunes, au moment où ils grandissent et où ils cherchent à trouver leur place au Canada et dans le monde.

Nous ne pouvons guère nous permettre d'abandonner les citoyens individuels à leurs propres moyens, sans aide, alors qu'ils cherchent des réponses à ces questions qui les rendent perplexes. Nous exhortons notre gouvernement à assumer une attitude proactive pour propager l'essence même de notre caractère national, les valeurs et les idéaux

que nous détenons en commun et à aider les Canadiens à accepter le défi considérable inhérent à notre mode de vie. Un effort conscient et concerté est nécessaire, de la part des enseignants, des médias et des institutions et chefs de gouvernement, pour sensibiliser activement le public aux questions d'actualité relatives à notre société, ainsi que pour leur communiquer des points de vue à leur sujet. Les adultes canadiens en général, et plus particulièrement ceux qui jouent un rôle de chefs de file, doivent faire preuve d'un sens d'engagement afin d'attribuer à l'éducation en relations civiques la place prioritaire qu'elle devrait occuper dans la vie.

Il y a, comme nous l'avons vu, une foule de questions d'actualité qui sont si complexes et si importantes qu'elles touchent non seulement les particuliers, mais notre société tout entière, non pas momentanément, mais pour des générations à venir. Par exemple, l'Accord du Lac Meech, le libre-échange, l'autonomie des autochtones, l'exploitation commerciale de nos forêts, le projet hydro-électrique de la Baie James, l'épuisement des stocks de morue dans les Maritimes, notre énorme dette nationale et les nombreux problèmes causés par les inégalités sociales et les conflits intergroupes qui viennent troubler de temps en temps notre complaisance en nous-mêmes. Au-delà de nos préoccupations intérieures, dans le monde interdépendant d'aujourd'hui, il se produit dans des endroits très éloignés des événements qui nous touchent directement. Les répercussions des guerres et de la famine non seulement ont plongé leurs victimes immédiates dans les souffrances et le deuil, mais ont également causé des problèmes de réfugiés et de personnes déplacées pour le reste du monde. Au cours de notre génération, nous avons été témoins de la destruction de nos forêts tropicales au rythme d'un acre par minute, détruisant entre autres dix mille espèces biologiques chaque

année. Dans le monde entier, nous perdons vingt-cinq milliards de tonnes de terre arable par an et, en même temps, notre population augmente de quatre-vingt-dix millions de bouches. Par l'utilisation que nous avons faite des combustibles et des produits chimiques toxiques, nous avons empoisonné notre eau et notre atmosphère au point où le World Watch Institute a désigné les années 90 comme «*la décennie du changement*», en nous avertissant qu'à moins d'un changement radical de notre comportement en tant que consommateurs, nous nous dirigeons à coup sûr vers Armaguédon. De pair avec la gravité de cette situation, la dépense, à l'échelle mondiale, d'un trillion de dollars pour la création de matériel de guerre ne peut manquer de troubler notre conscience collective.

Devant cette évolution de la situation, la population est prise aujourd'hui par une impression de paralysie. Se sentant impuissantes à éviter l'atrocité immense de la situation que nous avons créée, de nombreuses personnes tendent à nier catégoriquement les faits ou à abdiquer globalement toute responsabilité. Mais les êtres humains qui ont si judicieusement créé l'avenir doivent éviter que celui-ci ne disparaisse dans la négligence générale. Si la survivance de notre espèce dépend de l'amélioration du sort des générations à venir et du monde qui les entoure, alors nous nous devons à nous-mêmes d'informer les jeunes de la situation telle qu'elle est et de leur permettre de faire face à leurs problèmes avec leur propre ingéniosité et en posant leurs propres conditions. Nous devons, et c'est là un point qui a la priorité absolue, éduquer nos enfants pour en faire de bons citoyens du Canada et des gardiens efficaces de notre Terre nourricière.

L'éducation en relations civiques ne consiste pas à enseigner un ensemble fixe de connaissances sur le Canada. Ce qui importe, c'est

d'inculquer une attitude d'esprit qui permet aux individus d'être au courant des questions de la vie et de la communauté qui incitent les gens à se questionner eux-mêmes et à questionner les autres dans leurs relations réciproques et dans leurs relations collectives avec l'habitat terrestre, et qui incitent chacun de nous à aspirer à l'édification d'un avenir meilleur et à réaliser la paix et l'ascendance spirituelle.

Dans la pratique, nous croyons que la citoyenneté canadienne englobe quatre éléments fondamentaux — le pluralisme, le contributivisme, la planétisation et le multiculturalisme. Le pluralisme est l'essence même du Canada. Parce que nous y croyons, nous exaltons les différences entre les être humains comme une richesse et une source d'énergie créatrice. Les différences entre êtres humains se manifestent généralement par la race, la culture, la religion, les préférences, les attitudes, les manières, le mode de vie, les valeurs, la langue et l'expression des opinions. Le pluralisme implique une croyance fondamentale dans le respect et l'acceptation des différences entre humains, guidée par la familiarité et la compréhension, et dans l'application de la tolérance et de la retenue réglementée par la discipline. Pour accepter et respecter les différences entre humains, les Canadiens doivent être prêts à faire des concessions mutuelles dans un esprit de solidarité. Des citoyens à qui on a enseigné le pluralisme ne nourrissent pas le sentiment de posséder un statut particulier, ni l'idée selon laquelle ils peuvent quitter l'union lorsque la situation est contraire à leur intérêts propres.

Le contributivisme est une nécessité dans une société libre et démocratique. Dans un esprit d'ouverture qui invite la population à contribuer à forger l'avenir collectif de la communauté et du pays, il est indispensable que les citoyens participent activement et proactivement aux processus

sociaux, politiques et économiques qui contribuent au bien commun. La participation active nécessite que l'on ait atteint l'autonomie avant de vouloir s'occuper des autres, qu'il s'agisse des membres de notre famille ou de la communauté. La participation proactive nécessite l'acquisition de la compréhension du fonctionnement et de l'évolution des choses, de même que la ressource nécessaire pour résoudre les problèmes de façon efficace et créatrice. Dans un certain sens, la démocratie exige que tout citoyen ait son mot à dire et son rôle à jouer dans la société. Le corollaire de tout cela, c'est que tout citoyen doit contribuer à édifier et à maintenir ce qui constitue la société. Il est clair que, dans une société où le mécanisme des freins et contrepoids est minime, plus le citoyen fait preuve d'initiative, de bonne volonté et de discipline, plus les contributions individuelles à la société sont considérables, et plus cette société peut devenir saine et riche. Ainsi, dans le contexte moderne, la qualité d'un bon citoyen se mesure par la tentative de l'individu de faire une contribution à la société et les efforts qu'il déploie dans ce sens, et non pas par des notions comme le patriotisme et un statut attribué sur la base d'un héritage.

La planétisation est la réalité de notre temps et de l'avenir. Dans le bref espace d'un demi-siècle, les êtres humains ont créé une situation où aucun pays, aucune région, aucun peuple, aucune culture, aucun système économique ne sont plus isolés des autres. Le fait qu'il n'existe qu'*«un seul monde»* nécessite que nous ayons le sens de la solidarité si nous voulons survivre et prospérer. Non seulement il est nécessaire que des gens qui diffèrent par la nationalité, la situation économique, le niveau d'éducation et les croyances s'acceptent et s'aident mutuellement pour réaliser la paix et la suffisance entre eux, mais il est d'importance capitale

que tous les humains travaillent de concert pour rétablir un équilibre total avec l'écosphère, notre habitat commun et unique. Ainsi, un citoyen du Canada doit également assumer les droits et les responsabilités d'un citoyen du monde. Nous devons comprendre et accepter le caractère interdépendant de la politique nationale, des cultures, de l'économie et des questions de l'environnement. Nous avons pour responsabilité, vis-à-vis de notre propre espèce et du monde, de discipliner notre comportement et nos désirs personnels, lorsque nous soutirons à la nature les matières qui satisfont nos besoins et nos désirs. Nous devons apprendre à mieux connaître le caractère cyclique des choses dans un monde qui a ses limites et respecter les lois du renouvellement naturel qui sont des données inviolables.

Le multiculturalisme est une vision typiquement canadienne, profondément enracinée dans notre histoire et dans l'esprit du pays, et il constitue le reflet vital de nos aspirations. En tant que vision sociale, il reconnaît la configuration pluraliste des Canadiens et de leur patrimoine respectif. Il maintient les principes d'équité, de justice et de protection des libertés et des droits de tous les Canadiens, quelles que soient leurs origines et leurs croyances. Il favorise une atmosphère de sensibilité, de partage et de sollicitude, afin de répondre aux défis de la diversité démographique et de la vie moderne. C'est dans cette atmosphère que le multiculturalisme est devenu l'identité canadienne, une identité qui est pour nous une source de fierté et qui suscite l'admiration des nations du monde entier. Le multiculturalisme constitue donc, pour tous les Canadiens, un élément essentiel de l'éducation en relations civiques.

Est-ce trop demander de nos enseignants et de nos chefs de gouvernement de reconnaître l'importance de l'éducation en

relations civiques, comme nous l'avons décrite ci-dessus? Étant donné que la marque d'un peuple bien gouverné, c'est de faire preuve de sollicitude et de travailler en vue d'un meilleur avenir pour la génération actuelle et les générations futures, il ne saurait y avoir rien de plus important, de plus pressant, que la mise en oeuvre d'une campagne efficace pour aider les gens à se connaître eux-mêmes et à connaître leur communauté, le Canada et le monde. Si les êtres humains trouvent un sens à la vie dans la création de l'avenir et le désir de travailler en vue d'améliorer cet avenir, alors rien ne saurait être plus décisif ni plus important dans l'éducation que d'aider les jeunes à voir leur avenir, à choisir un mode de vie en vue de l'améliorer et à réaliser leur dessein. En fin de compte, c'est des actions et des aspirations pratiques des Canadiens que le Canada tire sa vitalité et son caractère. Nous ne devrions ménager ni nos efforts ni nos ressources lorsqu'il s'agit d'investir dans les esprits et les cœurs des Canadiens, surtout ceux de la génération montante.

Le Conseil consultatif des relations civiques et multiculturelles de l'Ontario est au service de notre province depuis sa création en 1973, c'est-à-dire il y a dix-sept ans. Pendant ce temps, un total de 249 membres de toutes les couches sociales ont travaillé, avec beaucoup de soin et d'attention, pour aider à refléter les besoins et les aspirations des communautés représentant divers patrimoines et localités en Ontario. Au cours des années, 352 recommandations importantes ont été faites au gouvernement, afin de l'aider à présenter des textes de loi et des services visant l'amélioration du bien public. À de très rares exceptions près, ces recommandations ont trait à des questions générales comme la constitution, l'unité nationale, les droits civiques, la culture et le patrimoine, la langue, les

médias, la politique autochtone, la condition féminine, l'accès et l'équité, la Loi sur le multiculturalisme, l'éducation et les relations civiques. En examinant l'impact de ces recommandations sur l'évolution de l'ensemble de notre société, nous sommes convaincus qu'elles ont contribué à adapter nos textes de loi et nos services aux besoins divers de la population et à les rendre responsables envers ceux-ci. Nous avons également assisté à un changement de perception quant à d'autres questions importantes comme la justice, l'équité et la sollicitude.

En étudiant les effets de certaines recommandations particulières, toutefois, nous constatons qu'il existe une disparité entre la réception d'une idée et sa mise en oeuvre. Il y a à cela de nombreuses raisons possibles. Une raison probable, c'est que la plupart de nos recommandations sont proactives et complètes, et que le gouvernement tend aujourd'hui à réagir aux questions au fur et à mesure qu'elles se présentent. Au fur et à mesure que nous avançons pour faire face à nos défis, exposés au début de cet éditorial, nous avons besoin d'un mécanisme efficace pour coordonner les connaissances relatives au but et à l'orientation. Nous devons posséder la sagesse nécessaire pour considérer le changement dans un contexte approprié et le courage nécessaire pour donner l'exemple. Le Conseil a recommandé, de façon répétée, que notre gouvernement adopte une attitude proactive dans le domaine de l'éducation en relations civiques et qu'il cherche la meilleure méthode pour sa mise en oeuvre. Pour notre part, nous promettons notre soutien total pour amorcer ce processus vraiment nécessaire.

Minister's Message

Ontario today is a multicultural, multiracial society representing people from around the world. We are more diverse than ever before in our history and on the threshold of realizing our full potential as a unique, prosperous Ontario. By sharing our cultures, languages and traditions, our energy, creativity and skills, we increase our knowledge of the world and build economic bridges to other nations.

But to realize these benefits, we must meet the challenges of our increasing diversity. I know this is a concern shared by readers of *Multicultural Ontario* and by all the individuals and organizations working to reflect the needs, desires and aspirations of multicultural and multiracial communities in Ontario.

It is an honour and a privilege to have met so many of you since I became Minister of Citizenship a year ago. Most encouraging has been your sincere interest and efforts in support of human rights, justice, access and equity for Ontario's diverse population. This is the essence of multiculturalism.

My Ministry shares with you a commitment to the creation of a just and fair society. We also share with you a sense of urgency — that community needs are changing and we need to keep pace. Last year, we took a hard look at the issues we will face serving an increasingly diverse society in the 1990s. We came up with a number of new initiatives and directions that will enable us to keep with the changing face of Ontario. These new initiatives encompass a vision of full participation of every individual in the economic, social and cultural life of our province. Working together with community clients, multiracial and multicultural groups and organizations, as well as other Ontario ministries and levels of government, we are breaking new trails that will lead us into the 21st century a more understanding,

richer and just society.

I want to take this opportunity to discuss our progress over the past few months in some key activity areas: access to government services; employment equity; access to professions and trades; conflict prevention and resolution. By "access" we mean the ability for people of all cultures and races to use public services. "Equity" programs are designed to remove barriers to full participation in our services to achieve equality. *The Multiculturalism and Race Relations Fund*, an annual \$7.7 million fund administered by my Ministry, is one of our key tools in assuring accessibility of government services to cultural and racial groups. The initiatives endorsed under the fund have increased from 59 in 1987 to 86 in 1990. This year, they involve 24 different ministries and, for the first time, support activities that respond to both multicultural and race relations policies. These initiatives focus on making government programs more accessible, on alleviating racial tensions and conflict, increasing cultural awareness, public education, staff training, newcomer settlement and language training. In addition, many ministries are demonstrating their commitment to multiculturalism and race relations by undertaking projects in these areas beyond those approved by the fund.

My Ministry is also at the forefront of employment equity changes which are affecting all Ontario government employees. This process aims to ensure the equitable representation of people of all racial minorities, women, disabled persons, natives and francophones throughout the workplace. It also includes remedies to prevent the effects of overt and systemic discrimination. Under my Ministry's leadership, we are also examining how best to achieve employment equity in the broader public and private sectors. Since last summer, we have consulted

with over 100 groups and individuals — employers, employees, unions, target groups and government agencies. We have found unanimous support for the concept of employment equity and a desire to learn from the experiences of other jurisdictions. I am reporting the results of these consultations to my Cabinet colleagues to aid us in our decision-making on how to fashion the most suitable program for Ontario.

Another recent major development in which my Ministry is very actively involved is the *Task Force on Access to Professions and Trades*. The Task Force addressed the very serious problem facing the many skilled people who received their training outside Canada and whose credentials are not recognized here. Last November, I released the report of the Task Force, with 104 recommendations affecting 50 regulated professions and trades. We are now at the stage of consulting further with communities on how to best implement these recommendations. We invited professional organizations, interest groups, as well as individual stakeholders to a round of meetings in Hamilton, London, Kingston, Ottawa, Sudbury, Thunder Bay and Toronto. I am gratified and encouraged with the comments, reactions and practical suggestions we have received. These consultations will help me steer the Task Force recommendations through the process of Cabinet considerations. We are currently examining how best to achieve our objectives in a fiscally responsible way. But we are clear about our principles: to ensure fair and equitable access to professions and trades in Ontario, and we are committed to taking action.

We also continue to make progress in our efforts to deal with cultural and racial conflict. Racism and discrimination are problems which we cannot afford. If we want to free ourselves of prejudice, we must forge new partnerships. And

that's just what we did last March at *Building Together: A Conference on Race Relations*. The conference was part of a new initiative by my Ministry to bring together key decision makers from industry, labour, education, the media and community groups. This conference was an opportunity to sit down together, to look at ourselves and ask "What can we do? What new partnerships must we forge in our push to eliminate bias?"

Participants made a number of recommendations related to the three themes of the conference: workplace, education and media. Among them was a commitment by a number of companies and organizations to communicate the race relations message in the workplace. For example, Xerox Canada will sponsor performances of the Company of Sirens, a theatre group specializing in communicating race relations issues with their audiences. Other organizations, including Sun Life, Consumers Gas, Union Gas, the Toronto Chinese Business Association and the Ontario Women's Directorate, have also committed support to this initiative. In education, there was a commitment to hiring and promotion of racial minorities and to lobbying school boards around issues of employment equity, assessment and access. Strategies were developed for employment and portrayal of racial minorities in the media. There was a commitment to establishing an advisory race relations committee to the Canadian Advertising Foundation and to instituting a system of internship for racial minorities both in print and electronic media.

One outcome of the conference was my Ministry's commitment to share strategies and ideas with other communities/regions in round-table discussions, which we are already acting on. Another was to take back ideas to the *Cabinet Committee on Race Relations* and to working with other ministries in promoting greater understanding

and acceptance of Ontario's cultural and racial diversity. It is clear from our discussions at the conference and from other meetings with multicultural and multiracial communities and organizations across this province that we all share many of the same ideas and concerns. These include a belief in the importance of developing and supporting our multicultural and multiracial society; a recognition of

the importance of immigration to Ontario's future; and an awareness of the problems that can result from the misunderstanding and ignorance of our cultural diversity.

I am encouraged by the progress being made and by the commitment of all levels of government, communities, groups and organizations to work in partnership. Together, we can make Ontario a just and fair place for all of us.

Message du ministre

L'Ontario est devenue une société multiculturelle et multiraciale au sein de laquelle on trouve des personnes provenant de toutes les parties du monde. Notre diversité est plus grande que jamais et nous sommes sur le point de réaliser notre potentiel, c'est-à-dire faire en sorte que l'Ontario soit unique et prospère.

En partageant nos cultures, nos langues, nos traditions, notre énergie, notre créativité et nos talents, nous augmentons nos connaissances du monde et établissons des ponts économiques avec d'autres nations.

Mais pour profiter de ces avantages, nous devons relever les défis posés par notre grande diversité. Je sais que les lecteurs de L'Ontario multiculturel partagent ce point de vue, tout comme les autres personnes et organismes qui s'efforcent de refléter les besoins, les désirs et les aspirations de la population multiculturelle et multiraciale de l'Ontario.

J'ai eu l'honneur et le privilège de rencontrer un grand nombre d'entre vous depuis ma nomination au poste de ministre des Affaires civiques il y a une année. Ce que j'ai trouvé le plus encourageant, ce sont l'intérêt et les efforts sincères de tous à l'appui des droits de la personne et des principes de justice, d'accès et d'équité au sein de la

population diversifiée de l'Ontario. Il s'agit de l'essence même du multiculturalisme.

Mon ministère partage votre détermination à créer une société juste et équitable. Comme vous, nous sommes aussi conscients de l'urgence d'agir; les besoins de la population changent et nous devons suivre cette évolution.

L'année dernière nous avons étudié sérieusement les questions auxquelles nous sommes confrontés en voulant servir une population aussi diversifiée que la nôtre au cours des années 1990. Nous avons adopté un certain nombre d'initiatives et une orientation qui nous permettront de suivre le rythme de l'évolution de l'Ontario.

Ces nouvelles initiatives reposent sur le principe de la participation à part entière de chacun à la vie économique, sociale et culturelle de notre province. En collaborant avec notre clientèle, les groupes et organismes multiculturels et multiraciaux, les ministères ontariens, ainsi que les autres niveaux de gouvernement, nous nous engageons dans une nouvelle voie qui nous permettra de façonner, à l'aube du 21^e siècle, une société plus tolérante, riche et juste.

Je désire profiter de cette occasion pour dire quelques mots au sujet des progrès que nous avons réalisés au cours des derniers mois dans quelques domaines importants, soit ceux de l'accès aux services gouvernementaux, l'équité en matière d'emploi, l'accès aux

professions et aux métiers, ainsi que la prévention et le règlement des conflits.

Par le terme «accès», nous voulons dire la capacité des personnes de toute culture et de toute origine ethnique d'utiliser les services publics. Par ailleurs, les programmes «d'équité» visent à faire disparaître les obstacles à la participation à part entière à nos services en assurant l'égalité de chacun.

Le *Fonds d'initiatives multiculturelles et de relations interraciales*, administré par le ministère et doté d'un budget annuel de 7,7 millions de dollars, est un des principaux moyens qui nous permettent de faire en sorte que les services gouvernementaux soient accessibles aux groupes culturels et ethniques.

Les initiatives subventionnées par le fonds sont passées de 59, en 1987, à 86 en 1990. Cette année, des initiatives seront réalisées par 24 ministères et, pour la première fois, le fonds accorde des subventions dans le domaine du multiculturalisme et des relations interraciales. Ces initiatives visent à rendre les programmes gouvernementaux plus accessibles, à atténuer les tensions et les conflits raciaux, à accroître la sensibilisation culturelle, à faire l'éducation du public, à former le personnel et à assurer des services d'intégration et de formation linguistique aux immigrants.

En outre, plusieurs ministères démontrent leur engagement à l'égard du multiculturalisme et des relations interraciales en réalisant des projets dans d'autres domaines qui ne sont pas admissibles à l'aide financière que le fonds accorde.

Mon ministère est aussi à l'avant-garde à l'égard des changements qui surviennent en matière d'équité d'emploi pour les employés du gouvernement de l'Ontario. La politique dans ce domaine a pour but d'assurer la représentation équitable des minorités ethniques, des femmes, des personnes handicapées, des autochtones et des

francophones au sein du personnel. Il existe également un certain nombre de mécanismes qui visent à empêcher toute forme de discrimination ouverte ou systémique.

Sous la direction de mon ministère, nous examinons à l'heure actuelle la meilleure façon d'appliquer la politique d'équité en matière d'emploi dans l'ensemble du secteur public, ainsi que dans le secteur privé. Depuis l'été dernier, nous avons consulté plus d'une centaine d'organismes et de particuliers, dont des employeurs, des employés, des syndicats, des représentants des groupes cibles et des organismes gouvernementaux.

Nous avons constaté que le principe de l'équité d'emploi est appuyé de façon unanime et que tous souhaitent en apprendre davantage à la lumière des expériences vécues par d'autres gouvernements. J'ai informé mes collègues du Conseil des ministres des résultats de ces consultations pour nous aider à déterminer le programme le mieux adapté à l'Ontario.

Un autre développement important auquel mon ministère a participé très activement est celui du *Groupe d'étude sur l'accès aux professions et aux métiers*.

Le Groupe d'étude s'est penché sur les sérieux problèmes auxquels sont confrontés de nombreux travailleurs spécialisés qui ont reçu leur formation à l'étranger et dont les qualifications ne sont pas reconnues au Canada. En novembre dernier, j'ai rendu public le rapport du Groupe d'étude qui compte 104 recommandations touchant 50 professions et métiers réglementés.

Nous tenons présentement d'autres consultations communautaires pour discuter de la meilleure façon de mettre en oeuvre ces recommandations. Nous avons invité des organismes professionnels, des groupes intéressés, ainsi que des représentants des secteurs concernés, à assister à une série de rencontres à Hamilton, London,

Kingston, Ottawa, Sudbury, Thunder Bay et Toronto.

Par ailleurs, nous examinons à l'heure actuelle les meilleurs moyens d'atteindre nos objectifs tout en faisant preuve de responsabilité financière. Mais cela ne nous empêche pas de réaffirmer notre principe fondamental, qui est d'assurer un accès juste et équitable aux professions et aux métiers en Ontario, et de nous engager à agir.

Nous réalisons également des progrès constants face aux conflits culturels et raciaux. Nous ne pouvons nous permettre de tolérer les problèmes causés par le racisme et la discrimination. Si nous voulons éliminer les préjugés, nous devons créer un nouveau partenariat.

C'est justement ce que nous avons fait en mars dernier à l'occasion de la conférence sur les relations interraciales «*Construire ensemble*». Cette conférence faisait partie des nouvelles initiatives prises par mon ministère pour regrouper les décideurs de l'industrie, des syndicats, du milieu de l'éducation, des médias et des groupes communautaires.

Cette conférence nous a donné la possibilité de nous asseoir ensemble, de considérer la situation et de nous demander «Que pouvons-nous faire? Quel nouveau partenariat pouvons-nous créer pour favoriser l'élimination des préjugés?»

Les participants ont fait un certain nombre de recommandations se rapportant aux trois thèmes de la conférence, soit le milieu de travail, l'éducation et les médias. Celles-ci comprennent notamment l'engagement de la part d'entreprises et d'organismes d'aborder la question des relations interraciales au sein de leur milieu de travail.

Par exemple, Xerox Canada parrainera les spectacles de la «*Company of Sirens*», une troupe de théâtre qui présente des spectacles portant sur les relations interraciales. D'autres entreprises, comme la Sun Life, Consumers Gas,

Union Gas, et des organismes, comme la Toronto Chinese Business Association et la Direction générale de la condition féminine se sont engagés à appuyer cette initiative.

Dans le domaine de l'éducation, un consensus s'est dégagé au sujet de l'embauche et de l'avancement de personnes faisant partie des minorités ethniques et sur la nécessité de faire des représentations auprès des conseils scolaires sur les questions de l'équité en matière d'emploi, d'évaluation et d'accès.

Des stratégies ont été élaborées dans les domaines de l'emploi et de la représentation des personnes faisant partie des minorités ethniques dans les médias. La Fondation canadienne de la publicité s'est engagée à mettre sur pied un comité consultatif sur les relations interraciales et un

système de stages dans les médias imprimés et électroniques pour les membres des minorités ethniques.

Un autre résultat de la conférence a été l'engagement de mon ministère d'organiser d'autres rencontres pour discuter des stratégies et des idées suggérées. Nous avons déjà commencé à donner suite à cet engagement. Une autre décision a été celle de soumettre un certain nombre d'idées au *Comité ministériel sur les relations interraciales* et de collaborer avec les autres ministères pour promouvoir une compréhension et une acceptation accrue de la diversité culturelle et ethnique de l'Ontario.

Les discussions qui ont eu lieu lors de la conférence et au cours d'autres rencontres avec les groupes et organismes multiculturels et multiraciaux dans la province ont

démontré de façon évidente que nous partageons tous les mêmes idées et les mêmes préoccupations.

Celles-ci comprennent notamment la reconnaissance de l'importance de développer et d'appuyer notre société multiculturelle et multiraciale, de l'importance de l'immigration pour l'Ontario et de la nécessité d'être conscients des problèmes qui peuvent découler de l'incompréhension et de l'ignorance de notre diversité culturelle.

Je suis très encouragé par les progrès réalisés jusqu'à maintenant et par les engagements qui ont été pris par tous les niveaux de gouvernement, les collectivités, les groupes et les organismes de collaborer davantage.

Ensemble, nous pouvons faire en sorte que l'Ontario soit une société plus juste et plus équitable.

Council News

After the last Full Council meeting in Scarborough, we immediately completed initial plans for the upcoming year, arranged a schedule of business activities, meetings and events, and then successfully organized the first public forum of the new fiscal year in Ottawa. Members of Parliament, the Police Commission, directors, superintendents and school principals of the various Boards of Education, along with community agency leaders for the City of Ottawa were invited to meet and discuss the need for better citizenship development education in Ontario. Consideration was given to valuable suggestions and recommendations on that occasion and Council proceeded with arrangements for similar events in other regions of the province.

Since April, three regional committees have met, reviewed major public concerns being

addressed in Ontario, reported on local community needs, and began working on issues warranting Council's involvement. Other regional committees of Council agreed to meet before the August holiday period. Workshops for Council groups, orientation sessions for newly-appointed members, and community forums were organized as planned. The production of the *Annual Report, 1989/1990*, Council's bi-monthly newsletter, and this issue of *Multicultural Ontario* were some of the ongoing administrative activities. We ensured representation from Council at many community events including Ontario's Prayer Breakfast," CBC Telefest," and the "Testimonial Dinner of Stephen Sanders." Other business initiatives included staff training sessions, participation in "Executive Seminars on Employment Equity," meetings with government representatives, and communications on important issues warranting Council's

involvement.

Within the first six months of this calendar year, twenty-four members of Council, including four vice-presidents, concluded their term of office. We extended our thanks to all members for their valuable service and ensured their ongoing support of Council's endeavours. A warm welcome has already been conveyed to two new vice-presidents, five new members, and four, recently re-appointed members. With renewed enthusiasm, we are meeting the challenges ahead.

Nouvelles du Conseil

Après la dernière réunion plénière du Conseil à Scarborough, nous avons immédiatement arrêté les plans initiaux pour l'année à venir, organisé un échéancier des activités d'affaires, des réunions et des événements, après quoi nous avons organisé avec succès le premier forum public du nouvel exercice financier à Ottawa. Des députés fédéraux, des membres de la Commission de police, des directeurs, des surintendants et des directeurs d'école des divers conseils de l'éducation, ainsi que les dirigeants d'organismes communautaires de la ville d'Ottawa, ont été invités à se réunir pour discuter de la nécessité d'une meilleure éducation en relations civiques en Ontario. Le Conseil a pris en considération les suggestions et les recommandations très utiles qui lui ont été faites à cette occasion, après quoi il a pris des dispositions pour organiser des réunions semblables dans d'autres régions de la province.

Depuis avril, trois comités régionaux se sont réunis, ont examiné les principaux sujets de préoccupation du public que nous abordons en Ontario, ont fait des rapports sur les besoins des communautés locales et ont commencé à travailler sur des questions nécessitant la participation du Conseil. D'autres comités régionaux du Conseil ont convenu de se réunir avant les vacances du mois d'août. Conformément aux plans, des ateliers des groupes du Conseil, des séances d'orientation pour les membres nouvellement nommés et des forums communautaires ont été organisés. Parmi les activités administratives continues, citons la publication du *Rapport annuel* de 1989/1990, du bulletin d'information du Conseil publié tous les deux mois et du présent numéro de *L'Ontario multiculturel*. Nous avons assuré la présence de



Council members at the Full Council meeting, Sheraton Hotel East, Scarborough, Ontario

Les membres du Conseil lors de la réunion plénière de celui-ci, au Sheraton Hotel East, à Scarborough

représentants du Conseil à de nombreuses activités communautaires, y compris le «petit déjeuner de prière de l'Ontario», le «CBC Telefest» et le «dîner en hommage à Stephen Sanders». Comme autres initiatives d'affaires, citons les séances de formation du personnel, la participation aux «séminaires des directeurs sur l'équité d'emploi», les réunions avec des représentants du gouvernement et les communications sur des questions importantes justifiant la participation du Conseil.

Au cours des six premiers mois de l'année civile en cours, le mandat de 24 membres du Conseil, y compris quatre vice-présidents, est arrivé à terme. Nous avons exprimé nos remerciements à tous les membres pour leurs précieux

services et nous nous sommes assuré leur soutien continu pour les initiatives du Conseil. Nous avons déjà souhaité chaleureusement la bienvenue à deux nouveaux vice-présidents, à cinq nouveaux membres et à quatre membres qui viennent d'être nommés à nouveau. Avec un enthousiasme renouvelé, nous faisons face aux défis que nous réserve l'avenir.

Meeting with the Business Community

On July 10th, President Shiu Loon Kong and Executive Coordinator, Henry McErlean received a warm welcome at Chestwood Stationery Limited.

Having been in the stationery business since 1975, Barkat Ali, President of the company, and his two sons Abdur Ruhman Ali and Mehboob Ali know that a combination of education, experience, and hard work can make a successful business. They've proven it through Chestwood Stationery Limited, as nationwide full line wholesalers of stationery, office furniture, computer and office supplies. Fifteen years ago, the family business started, in Downsview, with about 1250 sq. ft. of warehousing space. Today, the spacious facility on Markham,

Steelcase Road boasts a total area of 40,000 sq. ft.

Last year, Chestwood Stationery Limited took over the distribution of HON office furniture in Canada, the largest middle market office furniture manufacturer in the world.

To display the quality furniture, they have a showroom, which was

declared open by the Premier of Ontario, The Hon. David Peterson, on February 22, 1989.

Barkat Ali has actively participated in community life both within and outside the Ismaili Muslim community. "The collective effort of all members of Ontario's multicultural community," he says, "enriches international business."

Réunion avec les milieux d'affaires

Le 10 juillet, M. Shiu Loon Kong, président, et M. Henry McErlean, coordonnateur général, ont été chaleureusement accueillis dans l'établissement de Chestwood Stationery Limited.

M. Barkat Ali, président de cette compagnie, qui est dans le commerce de la papeterie depuis

1975, et ses deux fils, Abdur Ruhman Ali et Mehboob Ali, savent que l'éducation, l'expérience et un travail assidu peuvent faire le succès d'une entreprise. Ils l'ont prouvé par l'exemple de Chestwood Stationery Limited, grossiste qui vend à l'échelle de tout le pays une gamme complète de papeterie, de mobilier de bureau, de fournitures pour ordinateurs et de bureau. Cette entreprise familiale a été fondée il y a 15 ans, à Downsview, avec un entrepôt d'une superficie de 1 250 pieds carrés. Aujourd'hui, les installations spacieuses situées sur Steelcase Road, à Markham, ont une superficie totale de 40 000 pieds carrés.

L'an dernier, Chestwood Stationery Limited a assuré la distribution du mobilier de bureau HON au Canada, le plus important fabricant du monde en matière de mobilier de bureau de gamme moyenne.

Pour mettre en étalage ces meubles de qualité, cette maison possède une salle d'exposition, qui a été ouverte officiellement par l'hon. David Peterson, premier ministre de l'Ontario, le 22 février 1989.

M. Barkat Ali participe activement à la vie communautaire, à la fois à l'intérieur et à l'extérieur de la communauté des musulmans ismailiens. «L'effort collectif de tous les membres de la communauté multiculturelle de l'Ontario», dit-il, «enrichit les affaires internationales.»



Barkat Ali, Dr. Shiu Kong, and Henry McErlean discuss Chestwood Stationery Ltd. business needs and development

Barkat Ali, Shiu Kong et Henry McErlean discutent des besoins et du développement des affaires de Chestwood Stationery Ltd.

Newest Data on Immigration to Ontario

With immigration to Canada on the rise, a new publication, entitled *Immigrant Landings to Ontario, January 1 to December 31, 1988*, provides timely information that the Minister of Citizenship, Bob Wong endorses as "integral to planning for the province's future growth and development."

This publication, produced by the Ethnocultural Data Base Office, is the ninth in a series of reports on immigration statistics published by the Ministry of Citizenship. It features the most recent immigration data for three geographical levels: Ontario as a whole, five economic regions, and twenty-two communities of destination. The source of these data is Employment and Immigration Canada.

In addition to the 1988 level of immigration, tables are included on topics such as official language ability, immigration trends in the 1980s, educational qualifications, country of last permanent residence, and intended occupation.

Among the report's findings for 1988:

- 161,929 immigrants settled in Canada in 1988, and almost 89,000 new residents intended to settle in Ontario — an increase of five per cent over the 1987 Ontario figure — the highest level since 1975.
- Asia continues to be the leading source area for immigrants to Ontario, accounting for forty per cent of all newcomers in 1988. Hong Kong was the top source country for the second consecutive year, followed by Poland and India.
- Almost two-thirds of all immigrants to Ontario in 1988 intended to settle in Metropolitan Toronto. The next major communities of intended destination were Mississauga with six per cent, and Ottawa

with five per cent of all immigrants to Ontario.

- Over 48,000 immigrants, or fifty-four per cent, arrived in Ontario with an ability in one or both of Canada's official languages, a decrease in nine per cent from the previous year.
- Of the total number of landed immigrants to Ontario in 1988, more than one-half arrived under the *Independent Class*, one-third under the *Family Class*, and the remainder under the *Refugee* and *Designated Classes*.

Copies of this publication, produced in a bilingual format (English and French), may be

obtained, in-person, from: Publications Ontario
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416/326-5300

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Further information is available from:

Ethnocultural Data Base Office
Ministry of Citizenship
77 Bloor St. West, 5th Floor
Toronto, Ontario
M7A 2R9
Tel.: 416/965-5280

Les plus récentes données sur l'immigration en Ontario

Par suite de l'augmentation de l'immigration à destination du Canada, une nouvelle publication intitulée *«Immigrant Landings to Ontario, January 1 to December 31, 1988»* donne des renseignements à jour que M. Bob Wong, ministre des Affaires civiques, approuve comme «indispensables à la planification de la croissance et du développement futurs de la province.»

Cette publication, produite par le Bureau de la base de données ethnoculturelles, est le neuvième d'une série de rapports sur les statistiques d'immigration publiés par le ministère des Affaires civiques. Il comporte les données les plus récentes sur l'immigration sur trois échelons géographiques : l'ensemble de l'Ontario, cinq régions économiques et 22 localités de destination. La source de ces données est Emploi et Immigration Canada.

En plus des chiffres sur le niveau d'immigration de 1988, cette publication comporte des tableaux sur des sujets comme la connaissance des langues officielles,

les tendances de l'immigration dans les années 80, les qualifications en matière de scolarité, le pays de dernière résidence permanente ou la profession recherchée.

Voici quelques-uns des résultats du rapport pour 1988 :

- 161 929 personnes ont immigré au Canada en 1988, et près de 89 000 nouveaux résidents avaient l'intention de s'établir en Ontario — soit une augmentation de 5 p. 100 par rapport au chiffre de 1987 pour l'Ontario — le chiffre le plus élevé depuis 1975.
- L'Asie continue à être la principale région d'émigration à destination de l'Ontario. En effet, 40 p. 100 de tous les nouveaux venus en 1988 étaient originaires d'Asie. Hong Kong était le principal pays d'origine pour la seconde année consécutive, suivi de la Pologne et de l'Inde.
- Près des deux tiers des immigrants à destination de l'Ontario en 1988 avaient l'intention de s'établir dans la communauté urbaine de Toronto. Les localités de destination anticipées suivantes étaient Mississauga, avec 6 p. 100, et Ottawa, avec 5 p. 100 des immigrants à destination de l'Ontario.

- Plus de 48 000 immigrants, soit 54 p. 100, sont arrivés en Ontario en sachant l'une ou l'autre des deux langues officielles du Canada, ou les deux, soit une baisse de 9 p. 100 par rapport à l'année précédente.
- Sur le nombre total d'immigrants admis en Ontario en 1988, plus de la moitié sont arrivés comme membres de la *catégorie des indépendants*, un tiers de la *catégorie familiale* et le reste de

la catégorie des *réfugiés* et de la catégorie désignée.

On peut obtenir des exemplaires de cette publication, réalisée sous forme bilingue (en anglais et en français) en s'adressant en personne à : Publications Ontario
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urbaine de Toronto, composez le : 1/800/668-9938 (sans frais)

Pour obtenir de plus amples renseignements, prière de s'adresser au :

Bureau de la base de données
ethnoculturelles
Ministère des Affaires civiques
77, rue Bloor ouest, 5^e étage
Toronto (Ontario)
M7A 2R9
Tél. : 416/965-5280

Appointments to Council

Congratulations are extended to Theresia Palasti as Vice-president for Western region, Khaleek Yusuf as Vice-president for Metro Toronto B region, and our re-appointed members, Alfred Abouchar, Nina Chahal, Livia Hachkowski and Dr. Francis B. Sam. A special welcome has also been conveyed to the following newly appointed members of Council, Micaela C. Arnold, Valda E. Bambers, Don J. Curry, John R. Meyer and Elizabeth A. Paradis. We anticipate with enthusiasm the opportunities ahead to learn and share our common multicultural heritage.

Micaela Carolina Arnold

PERUVIAN CANADIAN-Niagara Region

Micaela Arnold is a Spanish Instructor with the Durham Region Roman Catholic Separate School Board, Durham College Continuing Education, the Oshawa Senior Citizens Centre, and the Durham Board of Education, Oshawa. She has also served as a volunteer tutor with the Durham Board of Education's Adult Basic Literacy Program, and as a translator for the Oshawa Community, Durham region, for a number of years.

In 1983, she established The Spanish Canadian Cultural Society in Oshawa, Ontario, of which she is a continuing member.

This year, she received her diploma in Early Childhood Education.

Valda Edite Bambers

LATVIAN CANADIAN-Northern Region

Valda Bambers' extensive experience in education includes her work as an educational consultant, administrator, and more recently, her position as Vice-principal for the Espanola Board of Education.

She is actively involved in the Espanola WTA (The Federation of Women Teachers' Association of Ontario), as president, regional convenor, and provincial convenor. Her special expertise is in the field of computers in the classroom, special education, and gifted education.

Her professional affiliations include, amongst others, the International Council for Computers in Education, the Educational Computing Organization of Ontario, and "Spidola" — Association of University Educated Latvian Women.

Don Curry

CANADIAN-Northern Region

Don Curry is the Director of Public Affairs for Canadore College of Applied Arts and Technology, in North Bay, Ontario.

He continues to be actively involved in the Nipissing community, and was instrumental in organizing the first International Day for the Elimination of Racial Discrimination as well as being the project co-director for the 1990 project for North Bay, Sudbury, and New Liskeard.

His previous position was as a faculty member and co-ordinator of the Print Journalism Program at Canadore College for ten years. Prior to his career with Canadore, he was a newspaper reporter and editor in Kirkland Lake, New Liskeard, Peterborough, Ottawa, and Vancouver.

His community involvement includes: member of the board of directors, Nipissing Crime Stoppers; member of the board of directors, Nipissing Liberal Association; and member of the Tourism Advisory Committee, City of North Bay.

Elizabeth Ann Paradis

FRENCH CANADIAN-Northern Region

Elizabeth Ann Paradis is a Registered Nurse presently employed in the Ambulatory Care Unit, Laurentian Hospital, in Sudbury, Ontario.

Some of her special activities include: chairperson of the Ontario Hemophilia Nurses Group; nurse co-ordinator of the Hemophilia Program for Sudbury and Northeastern Ontario; and member of the task force on the care for persons with AIDS.

At present, she is the Treasurer of the Ontario Nurses' Association, Local 27, of which she is also past president. As well, she has served on various provincial committees for the Ontario Nurses' Association.

Her community service includes: member of the Canadian Mental Health Association, Sudbury Branch; member of a group providing relief and medical supplies to Peru and Ethiopia; and volunteer with Tools for Peace.

John Richard Meyer

CANADIAN-Western Region

John Meyer is a Professor at the Faculty of Education, University of Windsor, Ontario, and author of numerous articles and books specializing in values education and multiculturalism within the context of citizenship.

His years of involvement with multicultural education include: the sole instructor of the only instructional component on multicultural, multi-ethnic educational issues in the Windsor Faculty of Education; educational human rights activities with the Windsor-Essex Multicultural Council; executive member of the Ontario Multicultural Association; presenter of various workshops on educational, multicultural, and multiracial issues both in Canada and the USA.

His professional affiliations include, amongst others, The Alliance for Invitational Education, Amnesty International, Canadian Society for the Study of Education, Council for Advancement of Philosophy of Children, and the Ontario Moral/Values Education Association.

Nominations au Conseil

Nous présentons nos félicitations à Theresia Palasti, nommée au poste de vice-présidente pour la région de l'Ouest, à Khaleek Yusuf, nommé au poste de vice-président pour la région B de la communauté urbaine de Toronto et à nos membres dont le mandat a été renouvelé, Alfred Abouchar, Nina Chahal, Livia Hachkowski et Francis B. Sam. Un message spécial de bienvenue a également été transmis aux membres suivants, nouvellement nommés au Conseil : Micaela C. Arnold, Valda E. Bambers, Don J. Curry, John R. Meyer et Elizabeth A. Paradis. Nous abordons avec enthousiasme la possibilité qui s'offre à nous d'apprendre à connaître et de partager notre patrimoine multiculturel commun.

Micaela Carolina Arnold
PERUVO-CANADIENNE — région de Niagara

Micaela Arnold enseigne l'espagnol pour le Conseil scolaire catholique de la région de Durham, le département d'éducation permanente du Durham College, le Centre pour personnes âgées d'Oshawa et le Conseil de l'éducation de Durham, à Oshawa. Elle a également été professeure particulière à titre bénévole dans le cadre du Programme d'alphabetisation de base pour adultes du Conseil de l'éducation de Durham, ainsi que

traductrice pour la communauté d'Oshawa, région de Durham, depuis un certain nombre d'années.

En 1983, elle a fondé à Oshawa, en Ontario, la Spanish Canadian Cultural Society, dont elle est toujours membre.

Cette année, elle a obtenu son diplôme en éducation préscolaire.

Valda Edite Bambers

LATVO-CANADIENNE — région du Nord
Valda Bambers possède une vaste expérience en éducation, notamment à titre d'experte-conseil en éducation, d'administratrice et, plus récemment, directrice adjointe au Conseil de l'éducation d'Espanola.

Elle participe aux activités de la WTA (Federation of Women Teachers of Ontario) d'Espanola, aux postes de présidente, de convocatrice régionale et de convocatrice provinciale. Son domaine de spécialisation est l'utilisation des ordinateurs en classe, l'orthopédagogie et l'éducation des surdoués.

Parmi ses affiliations professionnelles, citons entre autres l'International Council for Computers in Education, l'Educational Computing Organization of Ontario et «Spidola» — Association of University Educated Latvian Women.

Don Curry

CANADIEN — région du Nord

Don Curry est le directeur des affaires publiques du Collège d'arts appliqués et de technologie Canadore, à North Bay, en Ontario.

Il participe toujours aux activités de la communauté de Nipissing et a joué un rôle prépondérant dans l'organisation de la première Journée internationale pour l'élimination de la discrimination raciale, en plus de son rôle de codirecteur du projet de 1990 pour North Bay, Sudbury et New Liskeard.

Il a occupé auparavant un poste de membre du corps enseignant et de coordonnateur du

programme de journalisme écrit au Collège Canadore pendant dix ans. Avant d'entrer à Canadore, il était journaliste et rédacteur à Kirkland Lake, New Liskeard, Peterborough, Ottawa et Vancouver.

Il participe à des activités communautaires aux postes suivants : membre du conseil d'administration de Nipissing Crime Stoppers; membre du conseil d'administration de l'Association libérale de Nipissing; et membre du Comité consultatif du tourisme de la ville de North Bay.

Elizabeth Ann Paradis

CANADIENNE FRANÇAISE — région du Nord

Elizabeth Ann Paradis, infirmière diplômée, est employée actuellement par l'unité de soins ambulatoires de l'hôpital Laurentien, à Sudbury, en Ontario.

Comme activités spéciales, on peut citer notamment celles-ci : présidente du groupe d'infirmières spécialisées en hémophilie de l'Ontario; infirmière coordonnatrice du programme d'hémophilie de Sudbury et du Nord-Est de l'Ontario; et membre du groupe d'étude sur les soins des sidéens.

Actuellement, elle est trésorière de l'Association des infirmières de l'Ontario, local 27, dont elle est aussi l'une des anciennes présidentes. Elle a également fait partie de divers comités provinciaux de l'Association des infirmières de l'Ontario.

Dans le domaine des services dans la communauté, elle a occupé les postes suivants : membre de l'Association canadienne pour la santé mentale, section de Sudbury; membre d'un groupe de secours et de fournitures médicales pour le Pérou et l'Éthiopie; et bénévole au groupe Outils de Paix.

John Richard Meyer

CANADIEN — région de l'Ouest

John Meyer est professeur à la Faculté des sciences de l'éducation de l'Université de Windsor, en Ontario, et est l'auteur de nombreux articles et ouvrages spécialisés sur l'éducation en valeurs et le multiculturalisme dans le cadre des relations civiques.

Au cours de ses années de participation à l'éducation multiculturelle, il a occupé les fonctions suivantes : unique chargé de cours du seul élément d'enseignement sur les questions éducatives multiculturelles et multiethniques à la Faculté des sciences de l'éducation de Windsor; activités en matière de droits de la personne dans le domaine de l'éducation pour le Windsor-Essex Multicultural Council; membre de la direction de l'Association multiculturelle de l'Ontario; animateur de divers ateliers sur des questions éducatives, multiculturelles et multiraciales, à la fois au Canada et aux États-Unis.

Parmi ses affiliations professionnelles, citons entre autres : The Alliance for Invitational Education, Amnistie internationale, la Société canadienne pour l'étude de l'éducation, le Council for Advancement of Philosophy of Children et l'Ontario Moral/Values Education Association.



Members of the Eastern region with President Kong

Membres de la région de l'Est, avec le président Kong

A Profile of Ukrainians in Ontario

Dr. Roman Weretelnnyk
University of Ottawa

There are over 961,000 Canadians of Ukrainian descent, according to the 1986 *Census*, of whom more than 90% are Canadian born. The Ukrainian-Canadians are descendants of immigrants who came to Canada from their ancestral homeland, north of the Black Sea, in Eastern Europe, a country with a land area larger than that of France. Ukrainians arrived in Canada in three distinct waves of immigration. The first period, from 1891 to 1914 saw 170,000 immigrate; 68,000 came between the two World Wars, and 34,000 arrived between 1947 and 1954. Since then, immigration of Ukrainians to Canada has been sparse and only recently invigorated, in the mid 1980s, by the arrival of over 7,000 Ukrainian refugees from Poland and Ukraine. The "Self-Exile Persons Class" designation is a critical factor in the rise of Eastern European immigration to Canada, and especially Ontario, in recent years. It is predicted that the potential elimination of this designation would have serious implications for the future eligibility of Eastern-bloc immigration to Canada, and thus, is a profoundly important issue affecting the Ukrainian community.

Based on the 1986 *Census* data (by ethnic origin, single and multiple responses), Ontario is home to over 260,500 Ukrainian-Canadians, the largest Ukrainian population of any province. The largest metropolitan centres with populations of Ukrainian-Ontarians are: Toronto (94,000), Hamilton (20,900), St. Catharines/Niagara (17,000), and Thunder Bay (16,400). Other sizeable centres of Ukrainian settlement include Kitchener, London, Oshawa, Ottawa, Sudbury, and Windsor.

At first, Ukrainian immigration to Ontario was slow to develop.

Only a small minority emigrating during the first period settled in Ontario. By 1931, only 11% of all Ukrainians in Canada lived in Ontario. Unlike the rural majority of Ukrainians who settled in the prairies, those who stayed in Ontario came to towns, mostly in the north, and worked in mining, forestry, and as labourers in industry and construction. Over 80% of them were poorly educated men, hoping to earn the money that would allow them to bring over families they left behind in Ukraine. Of the women who immigrated, most worked as domestics.

During the inter-war years, a significant influx of Ukrainians immigrated to Ontario. By 1941, 16% or over 48,000 of Ukrainian-Canadians lived in Ontario. As a group, these immigrants were somewhat better educated and financially more advantaged than their predecessors which allowed them to enter the labour-force in a wider variety of occupations. As before, these Ukrainians tended to settle mostly in rural areas, throughout Ontario.

The largest influx of Ukrainians into Ontario occurred between 1947 and 1954, as tens of thousands of Displaced Persons moved from refugee camps in Europe to start new lives across the ocean. Approximately 80% of the immigrants of this period settled in and around Toronto. This immigration differed from the previous two waves in that many of the immigrants considered themselves to be political refugees. Among them was a higher percentage of professionals, and, in general, they were more highly educated than their predecessors. Nevertheless, a majority of these immigrants entered the work-force as labourers.

Ukrainians are now found in all occupations in Ontario. Prominent Canadians of Ukrainian origin who have achieved high profiles in Canadian life include Governor-General Ray Hnatyshyn, artist William Kurelek, Supreme Court of Canada The Hon. Mr. Justice John Sopinka, and sculptor Leo Mol.

Other prominent Ukrainian-Canadians include singer-songwriter Luba, Supreme Court of Ontario Court of Appeal, The Hon. Walter S. Tarnopolsky, journalist and author Victor Malarek, writers Janice Kulyk-Keefer and Ted Galay, filmmakers Halya Kuchmij and Stefan Wodoslawsky, comedienne Luba Goy, and actress Joan Karasevich. Such achievements by individual Ukrainian-Canadians are indicative of the strides made by the Ukrainian community in public and professional life. As a group, however, Ukrainian-Canadians are still working hard to overcome their relative under-representation in some professional fields, in business, in the media, and in academia.

The history of Ukrainians in Ontario and in Canada has been one of a search for opportunity amidst varying degrees of hardship. Early immigrants were subjected to strong assimilatory and discriminatory policies. These were largely due to the reaction of authorities who perceived a threat to their way of life in the strange ways of the newcomers. The darkest page of Ukrainian-Canadian history began in 1914 when the government of Canada decided to register and sometimes intern "enemy aliens," former citizens of countries at war with Great Britain. As a result, over 8,000 people, 5,000 of them Ukrainians, were interned in work camps, and another 80,000, mostly Ukrainians, were required to register and report to the police at regular intervals. Internment camps in Ontario were established in Petawawa, Kapuskasing and Spirit Lake. Many lost their jobs and suffered harassment. The government of Canada is currently faced with the issue of redress for its violations of the civil rights of tens of thousands of Canadians between 1914-20. The issue of atonement remains an important one to Ukrainian-Canadians today.

In general, Ukrainians in Canada attempted to fully integrate themselves into the life of their adopted country. While their

brethren were being interned, over 10,000 Ukrainians joined the Canadian forces during the first World War. The situation would repeat itself during the second World War, when Ukrainians would again enlist in large numbers. Ukrainian response to the assimilatory practices of their new homeland was twofold. Many chose to quickly integrate themselves into the mainstream, in the process relinquishing the mainstays of their ethnicity, starting with their language. Many others resisted assimilation, forming educational, cultural, religious, economic, and political organizations which would promote their interests and preserve their heritage. Toronto became a major centre of Ukrainian cultural and organizational life, featuring an active community press, many parochial schools, political and cultural organizations of a broad spectrum, and over 20 churches of various denominations, the largest of these being Ukrainian-Catholic, Ukrainian-Orthodox, and Protestant.

The major co-ordinating body for the many Ukrainian organizations in Ontario and in Canada is the Ukrainian Canadian Congress (formerly the Ukrainian-Canadian Committee) formed in 1940 to help in the war effort. The past two decades have seen the emergence of Ukrainian Professional and Business Associations, branches of which can be found in many Ontario cities. These associations have been very effective in promoting issues of importance to the Ukrainian community, in areas such as multiculturalism, education, cultural preservation, and Canadian foreign policy.

Some recent successes in the Ukrainian-Ontarian community include its major role in the creation of heritage-language programmes at school-boards throughout the province, the establishment of innovative pre-school centres, the establishment of a Chair of Ukrainian Studies at the University of Toronto, a growing social services system, and the

founding of the Ukrainian-Canadian Art Foundation in Toronto, a gallery promoting the works of Ukrainian artists from across Canada and the world. The Ukrainian arts community in Ontario continues to grow, featuring many independent artists working in various disciplines, theatre groups, orchestras and musical ensembles, choirs, and dance groups.

Today, Ukrainian-Ontarians feel that it is possible to be fully integrated into Canadian life while at the same time retaining one's own distinct cultural heritage. For this reason, issues like Ukrainian-language instruction in the school system and a functional multiculturalism policy are central to the Ukrainian-Ontarian community.

At present, many Ukrainian-Ontarians are deeply concerned with the unprecedented events changing the face of Eastern Europe, including their ancestral homeland, Ukraine. The major catalyst for increased awareness over the plight of Ukraine was the devastating nuclear power accident at Chernobyl, which rocked the world in 1986. Ukrainian-Ontarians are actively involved in relief efforts for the victims of Chernobyl, largely through donations of much needed medical help and other necessities. This summer, various Ukrainian organizations in Ontario will act as host to groups of children from affected areas in Ukraine. As well, cities all over Ontario are forming chapters of "Friends of Rukh," an organization established to aid the "National Movement (more popularly known as "Rukh"), recently established in Ukraine, which enjoyed major victories in this spring's Ukrainian general elections. As the global village becomes a reality, many Ukrainian-Ontarians are inspired to help their brethren find new hope for the future.

Renewed Canadian interest in Ukraine is proving to be beneficial for Canada, as an increasing number of Canadian businesses are exploring business opportunities in Ukraine. In 1989, a delegation of

over 150 Canadian-Ukrainian business people, many of whom represented Ontario companies, visited Ukraine along with representatives of the Canadian government. Exchanges of ideas and talent are also occurring on other fronts, for example, in education and culture. Ukrainian and Canadian scholars and students are co-operating on many new scholarly projects. In March 1990, the Toronto Board of Education sent a delegation to Ukraine to meet with Ukrainian educators. The result will be Ukrainian and Canadian student exchanges and further common projects. Toronto recently played host to a Ukrainian rock-music festival, the latest in a series of visits by Ukrainian artists to Ontario centres.

Such new contacts and exchanges with Ukraine have revitalized the Ukrainian-Ontarian community, as well as created unprecedented opportunity for future Ukrainian-Canadian co-operation. Through their leadership, Ontario's large and active Ukrainian professional, cultural, educational and business communities will ensure that this province will be at the forefront of such mutually beneficial co-operation.

As Ukrainian-Canadians prepare to mark the centenary of their immigration to Canada in 1991, the future for this ethnocultural community in Ontario and Canada looks bright and exciting. Who would have guessed, in 1891, that the immigrants "in the sheepskin coats" would a century later have become a unique and thriving Canadian community engaged in defining new and significant roles for itself in the Canada of the twenty-first century.

Statistical data taken from the following sources:
Encyclopedia of Ukraine. University of Toronto Press, Vol. I, 1984.
1986 Census, Statistics Canada Statistical Tables Two, The Ukrainian-Canadians: A History. M.H. Marunchak. Winnipeg, 1986.

Profil des Ukrainiens en Ontario

Prof. Roman Weretelnkyk
Université d'Ottawa

D'après le *recensement de 1986*, il y a plus de 961 000 Canadiens d'origine ukrainienne, dont plus de 90 % sont nés au Canada. Les Ukraino-Canadiens sont les descendants d'immigrants venus au Canada de leur pays ancestral, situé au nord de la mer Noire, en Europe de l'Est, un pays d'une superficie plus grande que celle de la France. Les Ukrainiens sont arrivés au Canada en trois vagues d'immigration bien distinctes. Pour la première période, qui s'étend de 1891 à 1914, on a compté 170 000 immigrants; 68 000 sont venus dans l'entre-deux-guerres, et 34 000 entre 1947 et 1954. Depuis lors, l'immigration des Ukrainiens au Canada a été peu nombreuse et n'a connu une certaine recrudescence que tout récemment, vers le milieu des années 80, avec l'arrivée de plus de 7 000 réfugiés ukrainiens de Pologne et d'Ukraine. La désignation de «catégorie de personnes auto-exilées» constitue un facteur crucial de l'augmentation, ces dernières années, de l'immigration de l'Europe de l'Est à destination du Canada, particulièrement de l'Ontario. On prédit que l'élimination de cette désignation aurait des conséquences graves sur l'admissibilité future des immigrants des pays de l'Est vers le Canada, ce qui en fait une question d'une importance profonde pour la communauté ukrainienne.

D'après les données du *recensement de 1986* (par origine ethnique, réponses simples et multiples), l'Ontario est le lieu de résidence de plus de 260 500 Ukraino-Canadiens, soit la plus forte population ukrainienne de toutes les provinces. Les deux grandes agglomérations urbaines qui comptent la plus forte

population ukraino-ontarienne sont : Toronto (94 000 personnes), Hamilton (20 900 personnes), St. Catharines/Niagara (17 000 personnes) et Thunder Bay (16 400 personnes). Parmi les autres centres assez importants pour le chiffre de la population ukrainienne, on peut citer Kitchener, London, Oshawa, Ottawa, Sudbury et Windsor.

À l'origine, l'immigration ukrainienne vers l'Ontario a été lente à se développer. Seule une faible minorité de ceux qui ont immigré au cours de la première période se sont installés en Ontario. En 1931, 11 % seulement des Ukrainiens vivant au Canada demeuraient en Ontario.

Contrairement à la majorité des Ukrainiens qui s'étaient établis dans les régions rurales des Prairies, ceux qui sont restés en Ontario se sont fixés dans les villes, principalement dans le Nord, et ont travaillé dans les mines, l'exploitation forestière, ainsi que comme manoeuvres dans l'industrie et dans la construction. Plus de 80 % d'eux étaient des hommes possédant peu d'instruction, qui espéraient gagner suffisamment d'argent pour pouvoir amener au Canada les membres de leur famille qu'ils avaient laissés en Ukraine. Quant aux femmes immigrantes, la plupart travaillaient comme domestiques.

Pendant l'entre-deux-guerres, un nombre significatif d'Ukrainiens ont immigré en Ontario. En 1941, plus de 48 000 Ukraino-Canadiens, soit 16 % du total, vivaient en Ontario. Collectivement, ces immigrants étaient quelque peu plus instruits et plus favorisés financièrement que leurs prédécesseurs, ce qui fait qu'ils ont pu exercer une variété de métiers sur le marché de travail. Comme auparavant, ces Ukrainiens se sont établis principalement dans les régions rurales de tout l'Ontario.

Le plus fort afflux d'Ukrainiens vers l'Ontario a eu lieu entre 1947 et 1954, lorsque des dizaines de milliers de personnes déplacées, venues des camps de réfugiés

d'Europe, ont traversé l'océan pour refaire leur vie. Environ 80 % des immigrants de cette période se sont établis à Toronto et dans les environs. Cette vague d'immigration différait des deux précédentes du fait qu'un grand nombre de ces immigrants se considéraient comme des réfugiés politiques. Parmi eux, on comptait un pourcentage plus élevé de personnes exerçant des professions libérales et, en général, on constatait un niveau de scolarité plus élevé que chez leurs prédécesseurs. Néanmoins, la majorité de ces immigrants sont entrés sur le marché du travail comme manoeuvres.

On trouve aujourd'hui en Ontario des Ukrainiens dans toutes les professions. Parmi les Canadiens d'origine ukrainienne devenus célèbres, citons le gouverneur-général Ray Hnatyshyn, l'artiste William Kurelek, le juge John Sopinka de la Cour suprême du Canada et le sculpteur Leo Mol. Comme autres Ukraino-Canadiens réputés au Canada, il y a encore Luba, chanteuse-parolière, le juge Walter S. Tarnopolsky de la Cour d'appel de l'Ontario, le journaliste et auteur Victor Malarek, les écrivains Janice Kulyk-Keefer et Ted Galay, les cinéastes Halya Kuchmij et Stefan Wodolawsky, la comédienne Luba Goy et l'actrice Joan Karasevich. Les réalisations de ces Ukraino-Canadiens indiquent les progrès accomplis par la communauté ukrainienne dans la vie publique et professionnelle. En tant que groupe, toutefois, les Ukraino-Canadiens s'efforcent encore de surmonter leur sous-représentation relative dans certains domaines professionnels, dans les affaires, les médias et les milieux universitaires.

L'histoire des Ukrainiens en Ontario et au Canada a été caractérisée par la recherche des possibilités d'épanouissement, et cela malgré les difficultés éprouvées à des degrés divers. Les premiers immigrants furent assujettis à une vigoureuse politique d'assimilation

et de discrimination. Celles-ci s'expliquent en grande partie par la réaction des autorités, qui considéraient que les coutumes étranges des nouveaux arrivants représentaient une menace pour leur mode de vie. La période la plus sombre de l'histoire des Ukraino-Canadiens commença en 1914, lorsque le gouvernement du Canada décida d'inscrire et, parfois, d'interner les «étrangers ennemis», anciens citoyens de pays en guerre avec la Grande-Bretagne. C'est ainsi que plus de 8 000 personnes, dont 5 000 Ukrainiens, furent internées dans des camps de travail, et 80 000 autres, principalement des Ukrainiens, durent s'inscrire et se présenter à la police à intervalles réguliers. Des camps d'internement furent établis en Ontario à Petawawa, Kapuskasing et Spirit Lake. Nombreux furent ceux qui perdirent leur emploi et qui souffrirent diverses formes de harcèlement. Le gouvernement du Canada est confronté actuellement au problème de la compensation pour avoir violé les droits civiques de dizaines de milliers de Canadiens entre 1914 et 1920. Même de nos jours, la question du dédommagement conserve son importance pour les Ukraino-Canadiens.

En général, les Ukrainiens établis au Canada ont cherché à s'intégrer totalement dans la vie de leur pays d'adoption. Pendant que leurs compatriotes furent internés, plus de 10 000 Ukrainiens s'engagèrent dans les forces armées canadiennes au cours de la Première Guerre mondiale. La situation devait se répéter pendant la Seconde Guerre mondiale, au cours de laquelle de nombreux Ukrainiens se sont engagés. La réaction des Ukrainiens aux pratiques d'assimilation de leur nouvelle patrie a été double. Beaucoup ont choisi de s'intégrer sans tarder dans l'ensemble de la population, abandonnant par là les caractéristiques principales de leur ethnicité, à commencer par la langue. Beaucoup d'autres ont

résisté à l'assimilation, en formant des organismes éducatifs, culturels, religieux, économiques et politiques qui devaient promouvoir leurs intérêts et préserver leur patrimoine. Toronto est devenu un important centre pour la vie culturelle et les sociétés ukrainiennes, avec une presse communautaire active, de nombreuses écoles paroissiales, des organismes politiques et culturels représentant une grande diversité d'opinions et plus de 20 églises de diverses confessions, les plus importantes d'entre elles étant l'Eglise catholique ukrainienne, l'Eglise orthodoxe ukrainienne et les Eglises protestantes.

Le principal organisme de coordination des nombreux organismes ukrainiens en Ontario et au Canada est le Ukrainian Canadian Congress (auparavant appelé Ukrainian Canadian Committee), créé en 1940 pour participer à l'effort de guerre. Les deux dernières décennies ont vu la création d'associations professionnelles et commerciales ukrainiennes, qui ont des filiales dans de nombreuses villes ontariennes. Ces associations ont pu promouvoir de façon très efficace les questions importantes pour la communauté ukrainienne dans des domaines comme le multiculturalisme, l'éducation, la survie culturelle et la politique étrangère du Canada.

Parmi les récents succès de la communauté ukraino-ontarienne, citons le rôle important qu'elle a joué dans la création des programmes de langue du patrimoine dans les conseils scolaires de toute la province, la création de centres préscolaires novateurs, la création d'une chaire d'études ukrainiennes à l'Université de Toronto, un réseau croissant de services sociaux et la création à Toronto de la Ukrainian Canadian Art Foundation, galerie d'art qui fait la promotion des oeuvres d'artistes ukrainiens de tout le Canada et d'autres régions du monde. La communauté

artistique ukrainienne en Ontario, qui ne cesse de croître, compte de nombreux artistes indépendants travaillant dans diverses disciplines, des groupes d'art dramatique, des orchestres et ensembles musicaux, des chorales et des groupes de danse.

Aujourd'hui, les Ukraino-Ontariens sont d'avis qu'il leur est possible de s'intégrer pleinement dans la vie canadienne, tout en conservant leur patrimoine culturel distinct. C'est pour cette raison que des questions comme l'enseignement de l'ukrainien dans le système scolaire et une politique de multiculturalisme fonctionnel sont d'importance capitale pour la communauté ukraino-ontarienne.

À l'heure actuelle, de nombreux Ukraino-Ontariens s'inquiètent profondément des événements sans précédent qui transforment le visage de l'Europe de l'Est, y compris celui de leur terre ancestrale, l'Ukraine. Le catalyseur d'une sensibilisation accrue aux difficultés de l'Ukraine a été l'accident nucléaire dévastateur de Tchernobyl, qui a secoué le monde en 1986. Les Ukraino-Ontariens participent activement aux efforts en faveur de l'aide aux victimes de Tchernobyl, essentiellement par des dons en aide médicale, dont il existe un grand besoin, et en autres nécessités. Cet été, divers organismes ukrainiens 30en Ontario accueilleront des groupes d'enfants des régions touchées de l'Ukraine. De plus, dans des villes de tout l'Ontario, on forme des sections des «Amis de Rukh», organisme créé pour aider le mouvement national (plus connu sous l'appellation populaire de «Rukh»), récemment établi en Ukraine, et qui a remporté des victoires importantes cette année au printemps lors des élections générales ukrainiennes. Le village global devenant une réalité, de nombreux Ukraino-Ontariens sont animés du désir d'aider leurs frères à trouver un nouvel espoir pour l'avenir.

Le renouvellement de l'intérêt des

Canadiens pour l'Ukraine s'avère avantageux pour le Canada. En effet, un nombre croissant d'entreprises canadiennes examinent la possibilité de faire affaire en Ukraine. En 1989, une délégation de plus de 150 chefs d'entreprise ukraino-canadiens, dont beaucoup représentaient des compagnies ontariennes, ont visité l'Ukraine, accompagnés de représentants du gouvernement canadien. L'échange d'idées et de talents a lieu aussi dans d'autres domaines, par exemple dans l'éducation et dans la culture. Les universitaires et les étudiants ukrainiens et canadiens collaborent à de nombreux projets. En mars 1990, le Conseil de l'éducation de Toronto a envoyé une délégation en Ukraine pour y rencontrer des enseignants ukrainiens. Il en résultera des échanges d'étudiants

ukrainiens et canadiens, de même que d'autres projets qui seront réalisés en commun. À Toronto a eu lieu récemment un festival de musique de rock ukrainienne, la dernière d'une série de visites d'artistes ukrainiens dans des villes de l'Ontario.

Ces nouveaux contacts et échanges avec l'Ukraine ont revitalisé la communauté ukrainienne ontarienne, tout en créant des possibilités sans précédent de collaboration future entre le Canada et l'Ukraine. Par leur rôle de chef de file, les communautés professionnelles, culturelles, éducatives et commerciales ukrainiennes de l'Ontario, importantes et très actives, assureront à la province un rôle de tout premier plan dans cette collaboration avantageuse pour les deux parties.

Tandis que les Ukraino-Canadiens s'apprêtent à célébrer en 1991 le centenaire de leur immigration au Canada, l'avenir de cette communauté ethno-culturelle en Ontario et au Canada apparaît brillant et enthousiasmant. Qui aurait pu deviner, en 1891, que les immigrants vêtus de «manteaux en peau de mouton» formeraient, un siècle plus tard, une communauté canadienne prospère et caractéristique, qui définirait les rôles nouveaux et importants qu'elle jouerait au Canada au vingt-et-unième siècle?

Les données statistiques proviennent des sources suivantes : *Encyclopedia of Ukraine*. University of Toronto Press, vol. I, 1984. *Rencensement de 1986*. Statistique Canada.

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Ontario Advisory Council on
Multiculturalism and Citizenship

Mr. Hanny Hassan, President

Editorial Committee:

Henry McErlean
Roxanne Myschyshyn

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Conseil consultatif des relations civiques
et multiculturelles de l'Ontario

M. Hanny Hassan, président

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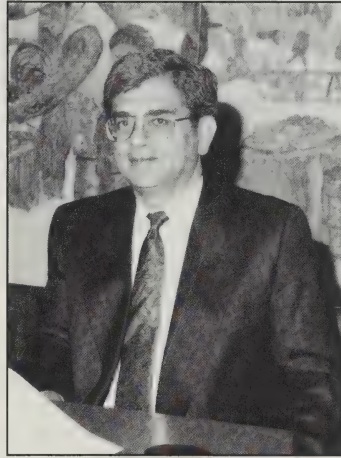
EDITORIAL

For most of us, multiculturalism has placed an emphasis on cultural retention and an ethnocentric perspective. In the 1990s, we must move towards a more comprehensive approach that emphasizes cross-cultural understanding, respect for cultural differences and co-operative effort to continue to build a fair and equitable society. In fact, the government of Ontario's Ministry of Citizenship has been moving in that direction.

The mandate of the Ministry of Citizenship is to promote the full participation of all cultures and races in the development of the social, economic and cultural life of the province and to foster a shared identity which also respects the diversity of cultures and races in Ontario. The objectives of that mandate, as expressed by the former government of Ontario, are: access and equity; acceptance and receptivity; conflict prevention and resolution; aboriginal self-determination; and the protection of human rights. However, neither the mandate nor the objectives address the needs of cultural communities in the areas of cultural retention or enhancement. In fact, the Ministry's *Strategic Directions* document identifies the following directions: aimed primarily at immigrants, visible minorities and Aboriginal communities; emphasize policy development and public education; and work through Ontario ministries, agencies, and publicly funded institutions. The policy initiatives focus on: employment equity; access to professions and trades; race relations and policing; support for cultural interpreter services; and a multiculturalism strategy. It is evident that the former government had, clearly, moved away from ethnocultural community support as its definition of multiculturalism to a more comprehensive approach that dealt, mainly, with the receptivity of minority communities in Ontario, rather than direct support for the

communities in retaining their identities.

As yet, the new provincial government has not had an opportunity to fully articulate its multiculturalism policy and program. However, there are some clues to the priorities and directions contained in the *Speech from the Throne*, November 20, 1990.



Hanny Hassan, President,
Ontario Advisory Council on
Multiculturalism and Citizenship

Le président du Conseil consultatif
des relations civiques et multiculturelles
de l'Ontario

In the section dealing with the people of Ontario, the following commitments highlight the policy directions: make major strides in negotiating Aboriginal self-government and in improving the quality of life of Aboriginal peoples in Ontario; work with the francophone community in Ontario to ensure its rights; cherish our multicultural and multiracial diversity and work to preserve it and to benefit from it; strive to achieve access, equity and the protection of the rights of all members of our society; and seek greater cultural, racial and linguistic understanding. While the new government will work to preserve our diversity, it does not speak of preserving the cultural identities of our communities. The emphasis is on greater cross-cultural and

multiracial understanding and co-operation, and on equity issues. An illustration of the government's priorities is the recent announcement of the *Anti-Racism Strategy for Ontario*.

Education plays a critical role in combating racism, sexism, and intolerance. During the past few months, the Ontario Advisory Council on Multiculturalism and Citizenship has focused on two issues: what will multiculturalism mean in the future?; and, will our educational system assist our young people to develop citizenship values and responsibility? We must work very hard at understanding each other to ensure social cohesion. We have seen how difficult this will be in the events that have troubled Canada this past year such as the Meech Lake constitutional accord and the concerns of the Native people. The failure, to achieve mutually satisfactory outcomes, has accentuated the divisions, heightened the tensions and led to an increase in intolerance and racism. This has been amplified by the current economic downturn and increasing unemployment. Incidents of racism, directed at Canadians of Middle Eastern origin, surfaced in the wake of the recent Persian Gulf War, thus illustrating the impact of international events on Canadians, some of whom are inevitably affected by conflicts in other countries. The Gulf War has demonstrated the world community's incapacity to resolve international disputes and conflicts without resorting to force and consequently, the massive destructive impact on societies and the environment. If, on the international front, we must settle conflicts with violence, will we be able, at home, to develop conflict resolution strategies, understanding and sensitivity to avoid the bitterness and hatred that is the result of brutal confrontation?

In Canada, significant potential exists, because of our diversity, to create a society which has a global rather than an insular perspective. We are challenged, as a nation, by the contemporary divisions that we

face, to develop methods of effective dialogue and to reach a meaningful consensus. If we are able to do so, we will provide others with a model in which diversity is a source of synergy for development, rather than detachment that results in destruction. That is essential if we are to contribute to international understanding and to grow as a nation.

ÉDITORIAL

Pour la plupart d'entre nous, le multiculturalisme a toujours mis l'accent sur le maintien de traditions multiculturelles et sur un point de vue ethnocentrique. Or, dans les années 90, nous devons nous acheminer davantage vers une approche d'ensemble qui souligne la compréhension interculturelle, le respect des différences culturelles et la collaboration dans les efforts continus visant à établir une société juste et équitable. De fait, le ministère des Affaires civiques de l'Ontario a pris des mesures dans ce sens.

Le ministère des Affaires civiques a pour mandat d'encourager les gens de toutes les cultures et de toutes les races à participer au développement de la vie sociale, économique et culturelle de la province et de favoriser la création d'une identité commune, mais qui respecte la diversité des cultures et des races en Ontario. Les objectifs de ce mandat, exprimés par l'ancien gouvernement de l'Ontario, sont les suivants : l'accès et l'équité; l'acceptation et la réceptivité; la prévention et la résolution des conflits; l'autodétermination pour les autochtones; et la protection des droits de la personne. Or, ni le mandat ni les objectifs ne mentionnent les besoins des communautés culturelles pour ce qui est du maintien et de l'amélioration culturels. En effet, le document du ministère sur les orientations stratégiques identifie les orientations suivantes : viser principalement les immigrants, les minorités visibles et les collectivités

autochtones; mettre l'accent sur l'élaboration des politiques et l'éducation du public; et travailler par l'entremise des ministères de l'Ontario, ainsi que des organismes et des établissements financés par le gouvernement. Les initiatives en matière de politique portent sur : l'équité d'emploi; l'accès aux professions et aux métiers; les relations interraciales et les services de police; le soutien des services d'interprète culturel; et une stratégie de multiculturalisme. Il est évident que l'ancien gouvernement s'était éloigné du soutien des collectivités ethnoculturelles dans sa définition du multiculturalisme, pour se rapprocher d'une approche plus générale qui, au lieu d'apporter son soutien direct aux collectivités pour leur permettre de conserver leur identité, concernait principalement la réceptivité des communautés minoritaires en Ontario.

Jusqu'à présent, le nouveau gouvernement provincial n'a pas encore eu la possibilité d'articuler entièrement sa politique et son programme de multiculturalisme. Toutefois, on trouvait certains indices quant à ses priorités et à ses orientations dans le *Discours du trône* du 20 novembre 1990. Dans la section qui traite de la population de l'Ontario, les engagements suivants soulignent les orientations de politique : faire avancer sensiblement les négociations sur l'autonomie gouvernementale des autochtones et améliorer la qualité de vie de ces peuples en Ontario; travailler en étroite collaboration avec la collectivité francophone de l'Ontario afin de préserver ses droits; chérir notre diversité culturelle et raciale et s'appliquer à la préserver afin d'en tirer le meilleur parti possible; s'efforcer de garantir l'accès de tous les membres de la société aux divers secteurs d'activité; promouvoir l'équité et protéger les droits individuels; enfin, chercher à réaliser une meilleure compréhension des divers groupes culturels, raciaux et linguistiques. Tout en travaillant à préserver notre diversité, le nouveau gouvernement ne parle pas de préserver l'identité culturelle de

nos diverses collectivités. Il met plutôt l'accent sur une meilleure compréhension et une plus grande collaboration interculturelle et interraciale, ainsi que sur les questions d'équité. Comme exemples des priorités du gouvernement, on peut citer la récente annonce d'une *Stratégie antiraciste pour l'Ontario*.

L'éducation joue un rôle crucial dans la lutte contre le racisme, le sexisme et l'intolérance. Au cours des derniers mois, le Conseil des relations civiques et multiculturelles de l'Ontario s'est concentré sur l'examen des deux questions suivantes : que signifiera le multiculturalisme à l'avenir?; et : notre système d'éducation aidera-t-il les jeunes à acquérir les valeurs civiques et le sens des responsabilités qu'elles impliquent? Nous devons nous efforcer, dans toute la mesure du possible, de nous comprendre les uns les autres pour assurer la cohésion de notre société. Les événements qui ont perturbé le Canada au cours de l'année écoulée, par exemple l'Accord constitutionnel du Lac Meech et les préoccupations des autochtones, nous ont montré que ce ne sera pas chose facile. L'échec pour ce qui est d'atteindre des résultats satisfaisants pour toutes les parties en cause a accentué les divisions, accru les tensions et entraîné une recrudescence de l'intolérance et du racisme. Ce phénomène a empiré encore du fait de la baisse économique que nous traversons et de l'accroissement du chômage. Des incidents inspirés par le racisme à l'endroit de Canadiens originaires du Moyen-Orient se sont produits à la suite de la récente guerre du golfe Persique, ce qui démontre l'effet des événements internationaux sur les Canadiens, dont certains sont inévitablement affectés par les conflits qui ont lieu dans d'autres pays. La guerre du Golfe a démontré l'incapacité de la collectivité mondiale à résoudre les litiges et les conflits internationaux sans recourir à la force et, par conséquent, l'effet de destructions massives sur les sociétés et sur l'environnement. Si, sur le plan

international, nous devons régler les conflits par la violence, pourrons-nous, chez nous, élaborer les stratégies nécessaires pour la résolution des conflits, la compréhension et la sensibilité pour éviter l'amertume et la haine qui résultent d'une confrontation brutale?

Au Canada, nous possédons, grâce à notre diversité, d'importantes possibilités de créer une société qui, au lieu d'avoir un point de vue étroit sur les événements, les voit sous un jour mondial. Les divisions auxquelles nous faisons face dans le monde actuel nous mettent au défi, en tant que nation, d'élaborer des méthodes pour un dialogue efficace et d'atteindre un consensus pratique. Si nous réussissons dans cette tâche, nous constituerons pour d'autres un modèle dans lequel la diversité, au lieu de se traduire par un détachement qui aboutit à la destruction, est une source de synergie pour le développement. C'est là une chose essentielle si nous voulons contribuer à la compréhension internationale et à notre croissance en tant que nation.

MINISTER'S MESSAGE

Hon. Elaine Ziemba

On October 1, 1990, I was honoured to be appointed as the Minister of Citizenship with responsibility for Human Rights, the Offices for Disability Issues, Senior Citizens' Affairs, and Race Relations. As a Canadian of Polish descent and a community advocate in senior services, I am particularly thrilled to receive this portfolio. It embraces the principle of equity and access for all Ontarians.

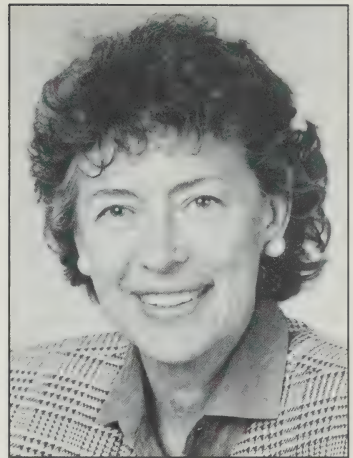
The new government's *Speech from the Throne*, November 20, 1990, states clearly: "We must build a society in which all Ontarians can achieve the best of which they are capable, have genuine access to education, culture, training and jobs, and receive fair treatment from

its institutions." Specifically, the Speech goes on to say: "We cherish our multicultural and multiracial diversity, and we will work to preserve it and to benefit from it. We know that to achieve our social and economic goals, we must strive to achieve access, equity and the protection of the rights of all members of our society. Greater cultural, racial and linguistic understanding is an essential foundation for a society as diverse as ours."

The concept of multiculturalism is very much integrated into the basic tenor of what this new ministry is all about: being inclusive and accessible to all groups. However, we are going one step further by acknowledging that for multiculturalism to be truly meaningful and effective the government will need to recognize and admit that racism is alive and well in this society.

In recognizing this, the government is committed to bringing in employment equity legislation. We have appointed Juanita Westmoreland-Traoré as the first Employment Equity Commissioner. The commissioner will consult widely with Aboriginal people, women, racial minorities and persons with disabilities, employers and unions and build consensus. We expect to introduce the legislation in the early fall. Recognizing that employment equity deals specifically with workplace discrimination, we are also working on eradicating racism within society. We have announced an *Anti-Racism Strategy for Ontario*. This Strategy will replace the *Ontario Policy on Race Relations* with a new *Anti-Racism Policy*. The Race Relations Directorate will be overhauled and given an additional \$7.5 million, over two years, under the new name of the Anti-Racism Secretariat. The new Strategy is designed to take a more proactive approach to the problem of racism in Ontario.

In my first statement to the Legislature, I announced the appointment of Professor Ernie Lightman to head a one-person



The Honourable Elaine Ziemba
Minister of Citizenship with responsibility
for Human Rights, Disability Issues, Senior
Citizens and Race Relations

Ministre des Affaires civiques déléguée
aux Droits de la personne, aux Affaires
des personnes handicapées aux Affaires
des personnes âgées et aux Relations
interraciales

inquiry into unregulated residential accommodation for vulnerable adults in the province. This was one of the first recommendations of the longest Coroner's inquest in Ontario's history. It was called as a result of the death of Mr. Joseph Kendall who died of a heart attack after being assaulted at a privately-run boarding home. It has caused us to take a very serious look at the problem of elder abuse, a problem which can, and does, cut across racial lines. Professor Lightman is expected to report by July 1, 1991.

I have now introduced legislation dealing with advocacy. In effect, the legislation will allow vulnerable adults to exercise their right to make decisions that affect their well-being. Under the proposed *Advocacy Act*, advocates will act as a voice for seniors and people with disabilities and will have access to those individuals.

Our agenda also includes the start of discussions with the federal government concerning immigration. At present, Ontario is one of three provinces which does not have an agreement on immigration with the federal

government. This is significant considering that this province is home to the majority of new immigrants to Canada. That we welcome, and will continue to do so, those who wish to make Ontario their home will not change. Nevertheless, the funding level from the federal government to support the settlement of new Canadians is not adequate and we are hoping that these discussions will lead to a more realistic reappraisal of this relationship. We, however, will continue to support immigrants with ESL and settlement training. We also recognize the tremendous value of cultural interpretation and we will continue to support that program.

The report of the *Task Force on Access to Professions and Trades* is now a matter of record. We have requested that the report be revisited to provide a more substantive look at the trades area. We will be moving forward on this issue because we find it unacceptable that foreign-trained new Canadians with expertise and qualifications are excluded and have to work in jobs for which they may be significantly overqualified. This is a waste of valuable talent.

Finally, we turn our attention to the process of appointments. The Premier, in a statement in the Legislature, December 1990, indicated that the process of appointments to government agencies, boards and commissions will be a more open and accountable process. The object is to allow all Ontarians the opportunity of actively participating in government. Detailed lists of all government appointments will be available soon at public libraries. From these lists, interested and qualified people may apply. We are hoping that those who have never done so before, will take the opportunity to apply.

The goal of all our policies is to improve the access and equity of all Ontarians, especially those who have been excluded, to all that our province has to offer. Whether in terms of education, housing, or employment, we believe that

Ontarians are entitled to full participation in a society free of discrimination and intolerance based on gender, culture, colour, race, or religion. " ...Politics is about far more than we can all get: it is also about what we owe each other. Too many people have been left out and need to be included." (*Speech from the Throne*, November 20, 1990).

The Ontario Advisory Council on Multiculturalism and Citizenship is going to be an important member of this process to ensure that the government is more inclusive and accountable. We look forward to the valuable input from Council and the community.

MESSAGE DE LA MINISTRE

L'hon. Elaine Ziemba

Le 1^{er} octobre 1990, j'ai été très honorée d'être nommée ministre des Affaires civiques, déléguée aux droits de la personne, aux affaires des personnes handicapées, des personnes âgées et aux relations interraciales. En tant que Canadienne d'origine polonaise et intervenante communautaire dans le domaine des services aux personnes âgées, je suis particulièrement ravie d'avoir reçu ce portefeuille, car celui-ci incorpore le principe de l'équité et de l'accès pour tous les Ontariens.

Le *Discours du trône* présenté le 20 novembre 1990 par le nouveau gouvernement déclare clairement : «Il nous faut bâtir une société dont tous les membres pourront se réaliser au maximum, auront véritablement accès à l'éducation, à la culture, à la formation professionnelle et à l'emploi, et seront traités de façon équitable par la société et ses institutions.» Plus spécifiquement, le discours continue en disant : «Nous sommes très fiers de la diversité culturelle et raciale de la province et nous nous appliquerons à la préserver afin d'en tirer le meilleur parti possible. Nous savons que pour atteindre les objectifs sociaux et économiques

que nous nous sommes fixés, nous devons nous efforcer de garantir l'accès de tous les membres de la société aux divers secteurs d'activité, de promouvoir l'équité et de protéger les droits individuels. Une meilleure compréhension des divers groupes culturels, raciaux et linguistiques est essentielle à une société aussi diversifiée que la nôtre.»

Le concept du multiculturalisme est fortement intégré dans la caractéristique de ce nouveau ministère : l'inclusivité et l'accessibilité à tous les groupes. Toutefois, nous allons plus loin en reconnaissant que, si nous voulons que le multiculturalisme ait vraiment un sens et qu'il soit efficace, le gouvernement devra reconnaître et admettre que le racisme existe bien dans notre société.

Reconnaissant ce fait, le gouvernement s'est engagé à adopter une loi sur l'équité d'emploi. Nous avons nommé Juanita Westmoreland-Traoré au poste nouvellement créé de commissaire à l'équité d'emploi. La commissaire organisera de nombreuses consultations avec les autochtones, les femmes, les minorités raciales et les personnes handicapées, les employeurs et les syndicats, et elle créera un consensus. Nous comptons présenter cette loi au début de l'automne.

Reconnaissant que l'équité d'emploi traite spécifiquement de la discrimination en milieu de travail, nous travaillons aussi à l'éradication du racisme au sein de la société. Nous avons annoncé une *Stratégie antiraciste pour l'Ontario*. Cette stratégie remplacera la *Politique ontarienne sur les relations interraciales* par une nouvelle *Politique antiraciste*. La Direction des relations interraciales sera remaniée et recevra 7,5 millions de dollars supplémentaires, sur une période de deux ans, sous la nouvelle appellation de Secrétariat de l'action antiraciste. La nouvelle stratégie est conçue en fonction d'une approche plus proactive au problème du racisme en Ontario.

Dans ma première déclaration à

l'Assemblée législative, j'ai annoncé la nomination du professeur Ernie Lightman, qui sera chargé, à lui tout seul, de faire une enquête sur les logements en établissements non réglementés pour les adultes vulnérables de la province. C'était là une des premières recommandations de la plus longue enquête de coroner dans les annales de l'Ontario. Cette enquête avait été instituée par suite du décès de M. Joseph Kendall, qui est mort d'une crise cardiaque après avoir été agressé dans une maison de pension dirigée par des particuliers. Cela nous a incités à examiner très sérieusement le problème des agressions dont sont victimes les personnes âgées, problème qui peut exister, et qui existe effectivement, chez toutes les races. On s'attend à recevoir le rapport du professeur Lightman d'ici le 1^{er} juillet 1991.

J'ai déposé un projet de loi concernant la prestation de services d'intervenants. En pratique, cette loi permettra aux adultes vulnérables d'exercer leur droit de prendre des décisions qui influent sur leur bien-être. En vertu de la Loi proposée sur la prestation de services d'intervenants, les intervenants se feront les porte-parole des personnes âgées et handicapées et auront accès à ces personnes.

Notre programme envisage également d'entamer des discussions avec le gouvernement fédéral concernant l'immigration. À l'heure actuelle, l'Ontario est l'une des trois provinces qui n'ont pas d'accord avec le gouvernement fédéral sur l'immigration. Cela est significatif, étant donné que l'Ontario est la province où se sont établis la plupart des nouveaux immigrants au Canada. Une chose qui ne changera pas, c'est que nous souhaitons la bienvenue à ceux qui veulent s'établir en Ontario et que nous continuerons à le faire.

Néanmoins, le niveau de financement du gouvernement fédéral à l'appui de l'établissement des néo-Canadiens n'est pas suffisant, et nous espérons que ces discussions mèneront à une réévaluation plus réaliste de cette

relation. Nous continuerons, toutefois, d'accorder notre appui aux immigrants au moyen de cours d'anglais langue seconde et de formation pour faciliter leur établissement. Nous reconnaissons également la valeur exceptionnelle de l'interprétation culturelle et nous continuerons de soutenir ce programme.

Le rapport du *Groupe d'étude sur l'accès aux professions et aux métiers* a été publié. Nous avons demandé que l'on réexamine ce rapport pour examiner plus sérieusement le domaine des métiers. Nous progresserons sur cette question, parce que, à notre avis, il est inadmissible que des néo-Canadiens qui ont reçu leur formation à l'étranger, mais qui possèdent les connaissances spécialisées et les qualifications nécessaires, soient exclus et qu'ils soient obligés de travailler dans des emplois pour lesquels ils sont souvent très nettement surqualifiés. C'est là un gaspillage de compétences précieuses.

Enfin, nous portons notre attention sur le processus des nominations. Le premier ministre, dans une déclaration qu'il a faite à l'Assemblée législative en décembre 1990, a indiqué que les nominations aux organismes, conseils et commissions gouvernementaux se feront selon un processus plus ouvert et plus responsable. L'objet de cette décision est de donner à tous les Ontariens la possibilité de participer activement au gouvernement. Des listes détaillées de toutes les nominations gouvernementales seront affichées prochainement dans toutes les bibliothèques publiques. D'après ces listes, les personnes intéressées et qualifiées pourront faire leur demande. Nous espérons que celles qui ne l'ont jamais fait profiteront de cette occasion pour faire une demande.

Le but de *toutes* nos politiques est d'améliorer l'accessibilité et l'équité, pour *tous* les Ontariens, surtout ceux qui en ont été exclus jusqu'ici, à tout ce que notre province a à offrir. Qu'il s'agisse de l'éducation, du logement ou de

l'emploi, nous croyons que les Ontariens ont droit à une participation totale dans une société libre de discrimination et d'intolérance basées sur le sexe, la culture, la couleur, la race ou la religion. «... La politique, c'est bien plus que ce que nous pouvons tous obtenir : c'est aussi ce que nous devons les uns aux autres. Trop de gens ont été oubliés et doivent être inclus.» (*Discours du trône, 20 novembre 1990*).

Le Conseil consultatif des relations civiques et multiculturelles de l'Ontario doit jouer un rôle important dans ce processus visant à assurer que le gouvernement est plus inclusif et plus responsable. Nous nous attendons à recevoir du Conseil et de la collectivité des commentaires qui nous seront précieux.

COUNCIL NEWS

Since the last issue of *Multicultural Ontario*, July 1990, we have had a new provincial government, a new minister of citizenship, and a new president of Council. In the wake of such significant changes, new issues were addressed, by Council, in respect to new directions for government, priority service requirements, necessary future initiatives, Council's activities and commitment to fulfil its mandate.

Ad hoc committees on planning, citizenship development education, and liaison with government ministries were appointed, and proceeded with their assignments. The planning committee, by means of a questionnaire and through participation in regional meetings, encouraged all Council members to share their ideas on how Council can best serve the citizens of Ontario. Other committees and task groups, in liaison with representatives of various ministries, examined specific tasks in citizenship development education, multiculturalism, communications with government and community. Public forums in Kingston, Kitchener-Waterloo,

Hamilton, and North York, resulted in creating a better awareness of Council's role, and an improved understanding of the major concerns and needs of specific communities in our province. Executive, regional, and local meetings of members and Council's representation and participation in various community events ensured interaction and feedback of benefit to Council's endeavours.

A review of Council's office operations was undertaken and in-depth work began on the upcoming year's strategic plan. Inquiries about Council, its membership, mandate, work and accomplishments were addressed and public requests for information on multiculturalism were answered. Council members participated in many volunteer activities within their communities while promoting the work of Council. Staff ensured that information kits on Council were circulated at public forums and all public functions where Council had official representation.

With a growing awareness of Ontarians' needs, Council is endeavouring to devise ways and means of ensuring multicultural and citizenship services required are provided.

NOUVELLES DU CONSEIL

Depuis la publication du dernier numéro de *L'Ontario multiculturel* en juillet 1990, nous avons un nouveau gouvernement provincial, un nouveau ministre des Affaires civiques et un nouveau président du Conseil. À la suite de ces importants changements, le Conseil a abordé de nouvelles questions relatives aux nouvelles orientations du gouvernement, aux exigences quant aux priorités en matière de services exigés, aux initiatives nécessaires pour l'avenir, aux activités du Conseil et à son engagement à s'acquitter de son mandat.

Tous les comités spéciaux sur la planification, l'éducation en matière

de relations civiques et la liaison avec les divers ministères ont été nommés et ont commencé à s'acquitter de leurs tâches. Le comité de planification a encouragé, au moyen d'un questionnaire et grâce à la participation à des réunions régionales, tous les membres du Conseil à exprimer leurs idées sur la façon dont le Conseil peut servir au mieux la population de l'Ontario. D'autres comités et groupes de travail, en liaison avec des représentants de divers ministères, ont examiné les tâches précises dans le domaine de l'éducation en matière de relations civiques, du multiculturalisme, des communications avec le gouvernement et la collectivité. Des réunions publiques tenues à Kingston, Kitchener-Waterloo, Hamilton et North York ont réussi à sensibiliser le public au rôle du Conseil et ont amélioré la compréhension des préoccupations et des besoins principaux de certaines collectivités de notre province. Les réunions du comité administratif, ainsi que les réunions régionales et locales des membres et la représentation et la participation du Conseil à divers événements communautaires, ont assuré une interaction et une rétroaction bénéfiques pour les initiatives du Conseil.

Un examen des opérations de bureau du Conseil a été entrepris et le travail en profondeur a commencé sur le plan stratégique pour l'année à venir. Le Conseil a répondu aux demandes de renseignements concernant le Conseil, son mandat, son travail et ses réalisations, ainsi qu'aux demandes de renseignements du public sur le multiculturalisme. Les membres du Conseil ont participé à de nombreuses activités bénévoles au sein de leurs collectivités, tout en faisant la promotion du travail du Conseil. Le personnel s'est assuré que les troupes d'information sur le Conseil ont été distribuées aux réunions publiques et à toutes les activités publiques où le Conseil était officiellement représenté.

Grâce à une sensibilisation croissante aux besoins des

Ontariens, le Conseil cherche à mettre sur pied des voies et moyens d'assurer la prestation des services multiculturels et civiques. Il reste encore beaucoup de travail à faire.

FULL COUNCIL MEETINGS in Toronto and Mississauga

Full Council meetings are intended to provide an opportunity for members to: collectively explore province-wide issues; become sensitized to regional differences and concerns; examine recommendations developed within Council; and decide upon resolutions that ought to be forwarded to the government of Ontario. Such meetings enable the president and the executive committee to share, with members, information on Council's operations including future directions.

A Full Council meeting was held, in Toronto, on August 23-24, 1990. The theme for the conference was "Multiculturalism as Reinforcement for Canadian Unity." Business discussion focused on the historical nature, multicultural mix, rights and responsibilities of all Canadians, and national unity. A resolution was formulated and forwarded to the government. At a dinner function, in conclusion to meeting representatives of Toronto's community, the government of Ontario and Council arranged various presentations to convey thanks to Dr. Shiu Loon Kong upon his retirement as president of Council.

Full Council also met on March 1-3, 1991, in Mississauga, and was welcomed by Mayor Hazel McCallion. The conference theme was "Multiculturalism and Citizenship. Where do we go from here?" In consideration of discussions in process on Canada's future, Council members divided themselves into four groups to address major issues facing

Canada, at present and in the future: the future shape of Canada in historical perspective; Canada and the world; what we value and how it can be preserved? Two panel presentations, involving representatives of the Ministry of Education, the Faculty of Education, the Ministry of Citizenship, the Durham Peel School Board and other multicultural institutions, addressed multiculturalism needs in Ontario and citizenship development education. Following workshop discussion groups on the matter, summaries of opinions and consensus, and reports were presented at a Full Council session with the understanding that necessary follow-up action would be taken.

SÉANCES PLÉNIÈRES DU CONSEIL

à Toronto et Mississauga

Les séances plénières du Conseil ont pour but de donner à ses membres la possibilité d'étudier collectivement les questions qui concernent toute la province; de se sensibiliser aux différences et aux pré-occupations régionales; d'examiner les recommandations élaborées au sein du Conseil; et de décider des résolutions qui devraient être

transmises au gouvernement. Ces réunions permettent au président et au comité administratif de partager avec les membres les renseignements sur le fonctionnement du Conseil, y compris les orientations pour l'avenir.

Une séance plénière du Conseil a eu lieu à Toronto les 23 et 24 août 1990. Le thème de la conférence était le suivant : «Le multiculturalisme, facteur de renforcement de l'unité canadienne». La discussion d'affaires portait sur la nature historique, la composition multiculturelle, les droits et les responsabilités de tous les Canadiens, ainsi que sur l'unité nationale. Une résolution a été formulée et transmise au gouvernement. Lors d'un dîner, qui a eu lieu à la fin de la réunion, des représentants de la communauté de Toronto, du gouvernement de l'Ontario et du Conseil ont organisé plusieurs présentations pour remercier officiellement M. Shiu Loon Kong à l'occasion de son départ en retraite du poste de président du Conseil.

Le Conseil a également eu une séance plénière du 1^{er} au 3 mars 1991 à Mississauga, où il a été accueilli par M^{me} Hazel McCallion, mairesse. Le thème de la conférence était : «Le multiculturalisme et la citoyenneté. Orientations futures». Pour ce qui est des discussions qui ont lieu actuellement concernant l'avenir du Canada, les membres du Conseil se sont partagés en quatre

groupes pour examiner les principales questions auxquelles le Canada fait face, actuellement et auxquelles il fera face à l'avenir : L'apparence future du Canada du point de vue historique; le Canada et le monde; les choses auxquelles nous tenons et comment nous pouvons les préserver. Deux présentations par des groupes d'experts, représentant le ministère de l'Éducation, la Faculté des sciences de l'éducation, le ministère des Affaires civiques, le Conseil scolaire de Durham Peel et d'autres institutions multiculturelles, ont abordé le problème des besoins du multiculturalisme en Ontario et de l'éducation en matière de relations civiques. À la suite des discussions en atelier sur la question, des résumés des opinions et du consensus, ainsi que des rapports, ont été présentés lors d'une séance plénière du Conseil, et il était entendu que l'on prendrait les mesures de suivi nécessaires.

PUBLIC FORUMS in Kingston, Kitchener, Hamilton and North York

The first public forum, after Mr. Hanny Hassan's appointment as president, was held in Kingston, October 19, 1990. Following a meeting with Mayor Helen Cooper, Mr. Hassan addressed a gathering



Members of Council at the Full Council meeting, Mississauga, Ontario, March 1 - 3, 1991.

Les membres du Conseil d'une séance plénière du Conseil du 1^{er} au 3^e mars 1991 à Mississauga.



Members of the Northern regional committee at the Full Council meeting, Mississauga, Ontario, 1 - 3 March 1991.

Les membres du comité de la région nord à la séance plénière du Conseil du 1^{er} au 3^e mars 1991 à Mississauga, Ontario.

of over fifty community representatives and reported on Council's activities. Members expressed their ideas and concerns about important issues requiring Council's attention, including the following questions:

- Will Access to Professions and Trades continue to be given the attention and support needed by the new provincial government?
- What programmes for citizenship/multiculturalism education should Council be recommending?
- Can the Ontario Advisory Council on Multiculturalism and Citizenship serve as a medium towards the implementation of more meaningful education or training programmes?
- Shouldn't government provide a schedule for implementing substantial improvements in multiculturalism and citizenship communications?
- Shouldn't the Ministry of Education provide directives rather than guidelines and ensure better accountability on the part of school boards. Can you encourage the implementation of necessary policies and studies?
- Has Council any recommendations for further improvements towards employment and pay equity?
- What contributions can government, Council, and Ontario's communities make in properly addressing aboriginal issues and needs?
- From a provincial point of view, have you any suggestions towards improving funding for immigrant services?

On November 30, 1990, following a meeting with Mayor Dominic Cardillo, of the City of Kitchener, and Mayor Brian Turnbull, of Waterloo, President Hassan, during a dinner function, discussed with government, business, and community leaders the role of Council pertinent to multiculturalism and citizenship and the needs and concerns of communities. President Hassan emphasized that "Multiculturalism is both the symbol and the spirit of the Canadian way of life. It emerges

from the foundation of our history, values, beliefs, and lifestyles. As we move forward and adapt to the changing world, our social and cultural formulation expands, being shaped by the enriching forces of increasing diversity. If anything is going to characterize the next decade of this country, it will be change and the pace with which change will occur... Our capacity to respond to change will be a determinant of our ability to survive as a nation."

During a discussion period, participants expressed their interests and concerns regarding some of the following issues:

- If the public were better acquainted with the changing demography of our society, then we would be better equipped to enhance citizens' interaction;
- In the interest of our common future, we need now to focus on broader, global issues and transcend our differences and share values;
- Maintenance of heritage languages is important to our society. What can we do with respect to the federal government's recent cuts to funding for heritage languages?;

- School boards need to better adjust their policies to our changing population;
- To foster greater cultural sensitivity, service organizations, e.g., nursing, social services, should be further encouraged in their efforts to have their members and staff adequately trained to meet clients' needs.

Over seventy representatives, in attendance, urged continued liaison with Council to find solutions to the needs reported.

Members of the Niagara-Golden Horseshoe committee also volunteered considerable time and energy towards organizing the region's public forum in Hamilton, on Friday, February 1, 1991. Included in the day-long event were a visit by the president, the executive co-ordinator and regional committee members to a public school assembly; a luncheon meeting with the Mayor of Hamilton and representatives of the Mayor's Race and Community Relations Committee; an interview with the president by the editorial board of the *Hamilton Spectator* newspaper; and a dinner meeting with approximately seventy leaders



Mayor Robert Morrow, City of Hamilton, and Hanny Hassan, President, Ontario Advisory Council on Multiculturalism and Citizenship, at the Niagara-Golden Horseshoe regional public forum, Hamilton, Ontario, February 1, 1991.

Le maire de la ville d'Hamilton, Robert Morrow, et le président du Conseil consultatif des relations civiques et multiculturelles de l'Ontario, Hanny Hassan, du forum public de la région Niagara-Golden Horseshoe, à Hamilton, Ontario, 1^{er} février 1991.

from Hamilton's ethnocultural, educational, political, and business communities.

The day began with an early morning assembly at Tweedsmuir Middle School in Hamilton's inner-city core. Dressed in a colourful array of ethnic costumes, students and teachers, from forty-three nationalities and representing more than twenty languages, displayed the richness of their diverse cultural backgrounds. At the assembly, Tweedsmuir students welcomed President Hassan with songs, a slide presentation, speeches, and translations. The president told the students to carry their heritage with them, and to be responsible as Canadian citizens while on their path to building the country's future.

Hamilton Mayor, Bob Morrow welcomed the OACMC delegation to his city, and, in keeping with the celebrations, proclaimed the month of February as "Black History Month," in Hamilton, in recognition of the African-Canadian legacy.

Following a brief meeting between the president and the directors of education for the Hamilton Board of Education and the Hamilton-Wentworth Roman Catholic Separate School Board, President Hassan met, once again, with Mayor Morrow in his chambers at Hamilton City Hall. A two-hour long working lunch took place with the Mayor and members of Hamilton's Race and Community Relations Committee and representatives of the Hamilton and District Multicultural Council. A positive relationship was developed and a promise to meet more frequently with these groups was given by the regional convenor.

President Hassan's next stop was at the *Hamilton Spectator* where he was interviewed by reporters for the newspaper's editorial page.

The final event of the busy day was the public forum. The president spoke to more than seventy people representing various communities from Hamilton-Wentworth, Lincoln and Brant counties. Also in attendance were directors of education, chiefs of

police and personnel directors from many major firms, and other key leaders from the region. Some of the questions and comments tabled at the public forum included the following:

- It is important to endorse good citizenship through initiatives such as public speaking contests and awards presentations for young Canadians. Council may wish to consider participation in such initiatives as part of its community outreach program.
- How can we help government recognize that its policies need to better address cultural preservation programs?
- Celebration of cultural differences can enhance multicultural understanding, and, therefore, we should encourage cultural celebrations.
- Rather than react to crises in Ontario's communities, can we develop preventive measures of tolerance and understanding?
- Cost sharing among the various levels of government does create problems for Ontario's communities. Can Council help alleviate the situation?

On February 20, 1991, President Hanny Hassan again addressed a gathering of over seventy representatives from North York and adjacent communities. He informed participants that "Council has two major responsibilities: first, to help policies and services of our provincial government meet the needs of our diverse society; second, to generate a better understanding of citizenship in a multicultural society in a rapidly changing world... In our daily lives, individuals need to see themselves as a foundation of knowing others, to share heritages and ideas, and to accept differences as a source of enlightenment and positive participation in a pluralistic society. We must face up to the fact that an uninformed or misinformed population is detrimental to the maintenance of a healthy and free democracy with a multiculturalism identity..."

Participants encouraged

Council to take some initiative supportive of proper understanding and tolerance during world catastrophes. All recognized the importance of better education about citizenship development and better multicultural appreciation for everyone irrespective of their background. Overall, Council was encouraged by the appeal for better interaction and understanding, and will assuredly consider the public's valuable comments as input when formulating Council's plans and initiatives in the near future.

DÉBATS PUBLICS à Kingston, Kitchener, Hamilton et North York

Le premier débat public organisé après la nomination de M. Hanny Hassan au poste de président a eu lieu à Kingston, le 19 octobre 1990. Après une rencontre avec M^{me} Helen Cooper, mairesse, M. Hassan a fait une allocution devant un groupe de plus de cinquante représentants de la collectivité, y compris un rapport sur les activités du Conseil. Les membres ont exprimé leurs idées et ont attiré l'attention du Conseil sur leurs préoccupations concernant des questions importantes, notamment celles-ci :

- Le nouveau gouvernement provincial continuera-t-il d'accorder l'attention et le soutien nécessaires à l'accès aux professions et aux métiers?
- Quels sont les programmes d'éducation dans les relations civiques et multiculturelles que le Conseil devrait recommander?
- Le Conseil consultatif des relations civiques et multi-culturelles de l'Ontario peut-il jouer le rôle d'instrument de mise en oeuvre de programmes d'éducation et de formation plus utiles?
- Le gouvernement ne devrait-il pas offrir un programme pour la mise en oeuvre d'améliorations considérables dans les communications en matière de relations civiques et multi-culturelles?

- Le ministère de l'Éducation ne devrait-il pas fournir des directives à la place des lignes directrices, et ne devrait-il pas s'assurer que les conseils scolaires assument une plus grande part de responsabilité? Pouvez-vous encourager la mise en oeuvre des politiques et des études nécessaires à cet effet?
- Le Conseil a-t-il des recommandations à faire en vue d'améliorer encore l'équité d'emploi et l'équité salariale?
- Quels rôles le gouvernement, le Conseil et les collectivités de l'Ontario peuvent-ils jouer pour aborder sérieusement les problèmes des autochtones et leurs besoins?
- Du point de vue provincial, avez-vous des suggestions pour améliorer le financement des services aux immigrants?

Le 30 novembre 1990, à la suite d'une rencontre avec M. Dominic Cardillo, maire de Kitchener, et M. Brian Turnbull, maire de Waterloo, le président Hassan a pu discuter, au cours d'un dîner, avec des représentants haut placés du gouvernement, des milieux d'affaires et de la collectivité, du rôle du Conseil en ce qui concerne les relations civiques et multiculturelles et les besoins et préoccupations des collectivités. Le président Hassan a souligné que «le multiculturalisme est à la fois le symbole et l'esprit du mode de vie canadien. Il émerge du fondement de notre histoire, de nos valeurs, de nos croyances et de notre mode de vie. Au fur et à mesure que nous avançons et que nous nous adaptons à l'évolution du monde, la formule sur laquelle sont basées nos valeurs sociales et culturelles s'élargit, car elles sont façonnées par les forces enrichissantes d'une diversité croissante. Ce qui caractérisera la prochaine décennie dans notre pays, c'est le changement, et le rythme auquel ce changement se produira ... notre capacité à nous adapter au changement déterminera notre capacité à survivre en tant que nation.»

Au cours d'une discussion, les

participants ont exprimé leur intérêt et leurs préoccupations concernant quelques-unes des questions suivantes :

- Si le public connaissait mieux les changements démographiques qui ont lieu dans notre société, nous serions mieux en mesure d'améliorer l'interaction entre citoyens;
- Dans l'intérêt de notre avenir commun, nous devons maintenant nous concentrer sur les questions d'une envergure plus vaste, aller au-delà de nos différences et partager nos valeurs;
- Le maintien des langues du patrimoine est important pour notre société. Que pouvons-nous faire en face des récentes coupures dans les subventions des langues du patrimoine par le gouvernement fédéral?;
- Les conseils scolaires doivent mieux adapter leurs politiques aux changements qui ont lieu dans notre population;
- Pour favoriser une plus grande sensibilisation culturelle, on devrait encourager davantage les organismes à but non lucratif, notamment qui dispensent des services de soins infirmiers ou des services sociaux, dans leurs efforts visant à ce que leurs membres et leur personnel reçoivent une

formation suffisante pour pouvoir répondre aux besoins de la clientèle.

Les représentants – au nombre de plus de soixante-dix – ont encouragé l'établissement d'une liaison continue avec le Conseil pour trouver des solutions aux problèmes mentionnés.

Les membres du comité de Niagara-Golden Horseshoe ont également consacré beaucoup de temps et d'énergie à l'organisation du forum public de la région, qui a eu lieu à Hamilton le vendredi 1^{er} février 1991. Au cours de la journée, le président, le coordonnateur exécutif et les membres du comité régional ont visité une école publique pendant l'assemblée des élèves; une rencontre-déjeuner a eu lieu avec le maire de Hamilton et des représentants du comité du maire sur les relations interraciales et communautaires; le président du Conseil a donné une interview à la rédaction du journal *Hamilton Spectator*; et un dîner auquel étaient présents environ soixante-dix chefs de file des milieux ethnoculturels, de l'éducation, de la politique et des affaires de Hamilton.

La journée a commencé par une assemblée tôt le matin à l'École



President Hanny Hassan addresses the students' assembly at Tweedsmuir Middle School, Hamilton, Ontario, February 1, 1991.

Le président, Hanny Hassan, s'adresse aux élèves de l'École moyenne Tweedsmuir, de Hamilton, Ontario, du 1^{er} février 1991.

moyenne Tweedsmuir, dans le centre-ville de Hamilton. Vêtus de leurs pittoresques costumes de leurs différents groupes ethniques, les élèves et leurs professeurs, représentant 43 nationalités et plus de 20 langues, constituèrent un exemple de la richesse et de la diversité de leur patrimoine culturel. Lors de l'assemblée, les élèves de Tweedsmuir ont accueilli le président Hassan avec des chansons, un diaporama, des allocutions et des traductions. Le président a recommandé aux élèves de toujours emporter leur patrimoine avec eux et de faire preuve de responsabilité, en tant que citoyens canadiens, sur la voie de l'édification de l'avenir du pays.

M. Bob Morrow, maire de Hamilton, a souhaité la bienvenue à la délégation du CCRCMO dans sa ville et, pour rester dans la note des célébrations, il a proclamé le mois de février «Mois de l'histoire des Noirs», en hommage à l'héritage afro-canadien.

Après une brève rencontre entre le président et les directeurs de l'éducation du Conseil de l'éducation de Hamilton et du Conseil scolaire séparé catholique de Hamilton-Wentworth, le président Hassan a eu une autre rencontre avec le maire Morrow dans son bureau à l'hôtel de ville de Hamilton. Un déjeuner d'affaires de deux heures a eu lieu avec le maire et les membres du Comité des relations interraciales et communautaires de Hamilton et des représentants du Conseil multiculturel de Hamilton et de la région. Des relations positives ont été développées et l'organisateur régional a fait la promesse à ce groupe là que l'on se rencontrerait plus fréquemment.

Après cela, le président Hassan devait passer dans les bureaux du *Hamilton Spectator*, où il a été interviewé par des reporters de la page éditoriale du journal.

Le dernier événement de cette journée bien remplie a été le débat public. Le président a parlé devant plus de soixante-dix personnes, représentant diverses collectivités des comtés de Hamilton-

Wentworth, Lincoln et Brant. L'assistance comprenait également des directeurs de l'éducation, des chefs de police et des directeurs du personnel de nombreuses grandes entreprises, ainsi que d'autres chefs de file importants de la région. Voici quelques-unes des questions et quelques-uns des commentaires présentés lors du débat public :

- Il est important d'encourager de bonnes relations civiques grâce à des initiatives comme les concours d'art oratoire et la présentation de prix à des jeunes Canadiens. Le Conseil voudra peut-être envisager de participer à des initiatives de ce genre dans le cadre de son programme d'extension communautaire.
- Comment pouvons-nous aider le gouvernement à reconnaître que ses politiques doivent être mieux adaptées aux programmes de préservation culturelle?
- La célébration des différences culturelles pouvant contribuer à la compréhension multiculturelle, nous devrions encourager les célébrations culturelles.
- Au lieu de se contenter de réagir aux crises dans les collectivités de l'Ontario, ne pourrions-nous pas élaborer des mesures préventives pour la tolérance et la compréhension?
- Le partage des coûts entre les divers paliers de gouvernement crée des problèmes pour les collectivités de l'Ontario. Le Conseil peut-il aider à remédier à la situation?

Le 20 février 1991, le président Hanny Hassan a fait une autre allocution devant une réunion de plus de soixante-dix représentants de North York et des localités adjacentes. Il a informé l'assistance que «le Conseil a deux responsabilités principales : premièrement, aider à faire en sorte que les politiques et les services de notre gouvernement provincial répondent aux besoins de notre société très diversifiée; deuxièmement, créer une meilleure compréhension des relations civiques dans une société multiculturelle et dans un monde en évolution rapide ... Dans sa vie

quotidienne, l'individu doit se voir en tant que fondement de la connaissance d'autrui, partager son patrimoine et ses idées avec d'autres, et accepter les différences comme une source d'enrichissement et de participation positive à une société pluraliste. Nous devons nous rendre à l'évidence qu'une population non informée ou mal informée nuit au maintien d'une démocratie saine et libre possédant une identité multiculturaliste ...»

Les participants ont encouragé le Conseil à prendre des initiatives en faveur d'une bonne compréhension et de la tolérance en cas de catastrophe mondiale. Tous ont reconnu l'importance, quels que soient leurs antécédents, d'une meilleure éducation concernant le développement des relations civiques et d'une plus grande appréciation des activités multiculturelles. En somme, le Conseil a été encouragé par l'appel en faveur d'une plus grande interaction et d'une meilleure compréhension, et il tiendra assurément compte des commentaires utiles du public lorsqu'il formulera les plans et les initiatives du Conseil dans un proche avenir.

LINGUISTIC DIVERSITY in Metropolitan Toronto

An Ethnographic Update

Metropolitan Toronto is a composite of interesting people, neighbourhoods, and cultures; a product of many communities which contribute to a rich linguistic cityscape. For a closer look at Metro Toronto's linguistic diversity, a new publication on mother tongue statistics for the population of Metropolitan Toronto and its six area municipalities presents an accurate statistical profile for each of the twenty-four mother tongue groups included in the study. The *Mother Tongue Atlas of Metropolitan Toronto, Volume 3, 1986*, produced

by the Ethnocultural Data Base of the Ministry of Citizenship, provides up-to-date profiles based on information collected through Statistics Canada's 1986 Census of Population and Households. "Mother tongue" is defined as the language first learned in childhood and still understood. The profiles provide economic and socio-demographic data based on such variables as age, gender, place of birth, marital status, education, labour force activity, occupation, average income, mobility status, and family structure.

The *Mother Tongue Atlas* is divided into seven municipalities, each of which feature highlights, summary distribution, overview table and detailed demographic and ethnocultural profiles for each mother tongue group.

With one-quarter of Ontario's total population living in Metropolitan Toronto, linguistic diversity is a growing urban phenomenon. Within the 1986 non-English/non-French mother tongue population of Metro Toronto (610,820), the largest groups are: Italian (23%), Chinese (13%), Portuguese (10%), Greek (7%), and German (5%). The data show that several mother tongue groups experienced a decrease in numbers since 1981, including German, Greek, Italian, Ukrainian, and Portuguese. In contrast, groups which increased in numbers are Chinese, Polish, and Spanish. Although the Italian mother tongue group experienced a decrease to 6% of the total Metro population (139,085) in 1986, from 8% (176,455) in 1981, nevertheless, it remains the largest heritage language group in Metropolitan Toronto. On the other hand, the Chinese mother tongue population increased from 3% (60,275) in 1981, to 4% (80,850) in 1986.

In terms of area municipalities, in 1986, the five largest non-English/non-French mother tongue groups in central Metro Toronto (City of Toronto, York, and East York) are: Portuguese (6.2%), Italian (5.7%), Chinese (4.9%), Greek (2.4%), and Polish (1.7%). In comparison, the

five largest non-English/non-French mother tongue communities in suburban Metro (North York, Scarborough, and Etobicoke) for 1986 are: Italian (7.4%), Chinese (3.3%), Indo-Iranian (1.8%), German (1.7%), and Greek (1.7%).

Concentrations of certain mother tongue communities are found in individual municipalities within Metro. For example, 73% of the Portuguese mother tongue population resides in the City of Toronto as does 61% of the Vietnamese population.

Scarborough is home to over 50% of the Macedonian population of Metro Toronto, and 40% of the Arabic mother tongue population of Metro Toronto reside in North York.

Of Metro Toronto's senior population, 31% of all seniors have a mother tongue other than English or French; 6% have an Italian mother tongue and 3% have Chinese as their mother tongue. Some mother tongue groups have a higher proportion of seniors than others, especially Yiddish, with 63% of the population over 65, as well as Baltic with 33%, and Ukrainian with 30%. Conversely, only 3% of the Vietnamese and Spanish mother tongue population is 65 and over, and the proportion is 6% for the Arabic and Indo-Iranian populations. In the English and French language groups, the proportions are 11% for English and 8% for French.

In relation to past immigration trends, 41% of Metro Toronto's total population was born outside Canada as compared to 23% of Ontario's total population. Of the 28% of Metro Toronto's population who reported a heritage language, 82% were born outside of Canada. Over 90% of the following mother tongue groups were born outside Canada: Tagalog/Pilipino, Vietnamese, Spanish, and Netherlandic.

In terms of familial status, two mother tongue groups in Metro have experienced a sharp increase in the actual number of lone-parent families within their population. Spanish lone-parent families have increased by 56% from 1981, and Chinese lone-parent families have

increased by 42%.

The *Mother Tongue Atlas of Metropolitan Toronto, Volume 3, 1986*, is the third in the Mother Tongue Atlas series and is a companion piece to Volume 1 (1971 and 1976) and Volume 2 (1981). Copies can be purchased for \$33 each at: Publications Ontario, 880 Bay Street, Toronto, Ont., M7A 1N8; tel: 416/326-5300; outside of Toronto: 1-800-668-9939.

LA DIVERSITÉ LINGUISTIQUE dans le Toronto métropolitain

Mise à jour ethnographique

La communauté urbaine de Toronto est constituée d'un ensemble intéressant de populations, de quartiers et de cultures; c'est le produit d'un grand nombre de collectivités qui forment un paysage urbain d'une grande richesse linguistique. Pour permettre une étude plus précise de cette diversité linguistique, une nouvelle publication donnant des statistiques relatives à la langue maternelle de la population du Toronto métropolitain et des six municipalités de la région dresse un profil statistique précis de chacun des 24 groupes de langues maternelles inclus dans l'étude. *L'Atlas de langues maternelles — Toronto métropolitain, Volume 3, 1986*, réalisé par le Bureau de la base de données ethnoculturelles du ministère des Affaires civiques, fournit des profils à jour fondés sur des informations recueillies par Statistique Canada lors du recensement de la population et des ménages de 1986. Le terme «langue maternelle» est défini comme première langue apprise pendant l'enfance et encore comprise. Ces profils fournissent des données économiques et socio-démographiques fondées sur des variables comme l'âge, le sexe, le lieu de naissance, l'état matrimonial, le niveau d'éducation, la population

active, la profession, le revenu moyen, la mobilité et la structure de la famille.

L'*Atlas de langues maternelles* est divisé en sept municipalités. Chaque division comporte les faits saillants, la répartition sommaire, le tableau de vue d'ensemble et les profils démographiques et ethnoculturels détaillés pour chaque groupe de langue maternelle.

Du fait que le quart de la population totale de l'Ontario habite dans la communauté urbaine de Toronto, la diversité linguistique est un phénomène urbain croissant. Au sein de la population de la communauté urbaine de Toronto qui, en 1986, n'avait ni l'anglais ni le français comme langue maternelle (610 820 personnes), les principaux groupes étaient ceux parlant les langues suivantes : italien (23 %), chinois (13 %), portugais (10 %), grec (7 %) et allemand (5 %). Les données indiquent que plusieurs groupes de langues maternelles ont connu une diminution de leur population depuis 1981, notamment les groupes de langue allemande, grecque, italienne, ukrainienne et portugaise. Par contre, les groupes dont le nombre a augmenté sont ceux de langue chinoise, polonaise et hispanique. La population de langue maternelle italienne a diminué, passant de 8 % de la population totale de la communauté urbaine de Toronto (176 455) en 1981 à 6 % (139 085) en 1986. Ce groupe demeure néanmoins le plus important pour les langues d'origine de la communauté urbaine de Toronto. D'autre part, la population dont la langue maternelle est le chinois est passée de 3 % en 1981 à 4 % en 1986, soit de 60 275 à 80 850.

Pour ce qui est des municipalités de la région, en 1986 les groupes les plus importants dont la langue maternelle n'était ni l'anglais ni le français dans le centre de la communauté urbaine de Toronto (ville de Toronto, York et East York) étaient les suivants : Portugais (6,2 %), Italiens (5,7 %), Chinois (4,9 %), Grecs (2,4 %) et Polonais (1,7 %). Par ailleurs, les cinq communautés les plus importantes

de la banlieue de la communauté urbaine de Toronto (North York, Scarborough et Etobicoke) dont la langue maternelle en 1986 n'était ni l'anglais ni le français étaient les suivantes : Italiens (7,4 %), Chinois (3,3 %), Indo-Iraniens (1,8 %), Allemands (1,7 %) et Grecs (1,7 %).

On trouve, dans certaines municipalités de la communauté urbaine de Toronto, des concentrations de communautés de certaines langues maternelles. Par exemple, 73 % de la population dont la langue maternelle est le portugais résident dans la ville de Toronto, de même que 61 % de la population vietnamienne. À Scarborough, plus de 50 % de la population macédonienne de la communauté urbaine de Toronto a élu domicile, et 40 % de celle de langue maternelle arabe de la communauté urbaine de Toronto demeurent à North York.

Parmi la population âgée de la communauté urbaine de Toronto, 31 % des personnes âgées ont une langue maternelle autre que l'anglais ou le français; 6 % ont pour langues maternelles l'italien et 3 % le chinois. Certains groupes de langues maternelles ont une proportion de personnes âgées plus élevée que d'autres, particulièrement les groupes parlant le yiddish, dont 63 % a plus de 65 ans, de même que les groupes baltes, avec 33 %, et le groupe ukrainien, avec 30 %. Par contre, seulement 3 % de la population dont la langue maternelle est le vietnamien et l'espagnol ont 65 ans ou plus, et la proportion est de 6 % pour les populations de langue arabe ou de langues indo-iraniennes. Dans les groupes dont la langue est l'anglais ou le français, les proportions sont de 11 % et 8 %, respectivement.

Pour ce qui est des tendances passées de l'immigration, 41 % de la population totale de la communauté urbaine de Toronto sont nés en dehors du Canada, contre 23 % de la population totale de l'Ontario. Sur les 28 % de la population de la communauté urbaine de Toronto qui ont signalé une langue du patrimoine, 82 % sont nés en dehors

du Canada. Plus de 90 % des groupes des langues maternelles suivantes sont nés en dehors du Canada : tagal/pilipino, vietnamien, espagnol et néerlandais.

Pour ce qui est de la situation de famille, deux groupes de langues maternelles de la communauté urbaine de Toronto ont connu une augmentation considérable du nombre de familles monoparentales. Les familles monoparentales de langue espagnole ont connu une augmentation de 56 % par rapport à 1981 et celles de langue chinoise une augmentation de 42 %.

L'*Atlas de langues maternelles — Toronto métropolitain, Volume 3, 1986*, est le troisième de la série d'*Atlas de langues maternelles* et vient donc s'ajouter aux volumes 1 (1971 et 1976) et volume 2 (1981). On peut se le procurer pour 33 \$ l'exemplaire à l'adresse suivante : Publications Ontario, 880, rue Bay, Toronto (Ontario) M7A 1N8; tél. : 416/326-5300; de l'extérieur de Toronto : 1-800-668-9939.

CANADIAN SCENE; Six Million Words Later ...

"The *Canadian Scene* news and information service for our ethnic media has been a vital factor in the growth of multiculturalism," says Madeline Ziniak, director of program development and community liaison for CFMT-TV and former regional vice-president of the Ontario Advisory Council on Multiculturalism and Citizenship.

"The subjects covered in 15 languages are gems of contribution to citizenship education," Ms. Ziniak continues. "The founders of *Canadian Scene* were pioneers in the development of such education. *Canadian Scene* has evolved and grown with the ethnic media in the attempt to promote and foster multiculturalism as a way of life in Canada."

Ziniak is a member of the board of *Canadian Scene*, which this April

16 celebrates its 40th anniversary of continuous publication as a free service for Canada's ethnic media. Her fellow board members include: President John S. Crosbie, author and wit; Marvi Ricker, creator of the University of Toronto's *Ethno-cultural News*; author and master anthropologist John Robert Colombo; former Council member Tine Steward; and Peggy Jennings, co-founder, past president and now honorary chair of the non-profit organization.

Jennings looks back on her forty years with *Canadian Scene* with many fond memories and a great deal of pride. She recalls how she and a friend, Barbara Osler, decided they had to do something about helping new Canadians better understand their new home. Both of them, as members of the Canada-wide service organization for women, IODE, had been enthusiastic supporters of the IODE's citizenship receptions since the advent of Canadian Citizenship in 1947.

At a meeting of Toronto's Current Events Club they listened to a speaker who literally was to change their lives. He was Wing-Commander John Gellner who had arrived as a pre-war refugee from Czechoslovakia and who had subsequently pursued a distinguished career with the Royal Canadian Air Force.

Gellner, who later became a well-known Canadian journalist and expert in defence affairs, spoke of the loneliness of the immigrant and the frustrations of being in a new land without being able to speak its language. He said that one of the few links between the immigrant and both his homeland and new home was Canada's ethnic press.

With advice from Gellner and representatives of the ethnic media, Osler and Jennings rounded up a board of directors, mounted a vigorous fund raising campaign and formed *Canadian Scene* as a registered charity: a multilingual news and information service that was and still is unique in North America, at least — perhaps in the world.

Canadian Scene has published

continuously since April 1951 and is now mailed, every two weeks, to about 200 publications and more than 150 radio and TV programs across Canada, about 62 per cent of them located in Ontario. Contrasting with the seven languages in which it was originally published, *Canadian Scene* now appears in 15 languages: Chinese (Mandarin), English, Finnish, German, Greek, Hindi, Hungarian, Italian, Korean, Polish, Portuguese, Slovak, Spanish, Ukrainian and Urdu.

The first president of *Canadian Scene* was the outspoken columnist and broadcaster J.H. (Hamish) McGeachey. Over the years, many other distinguished journalists have helped *Canadian Scene* including John (Mr. Canada) Fisher whose crowning achievement was the organizing of Canada's 100th birthday celebrations in 1967; Rose Munro, publisher and dean of Canada's Second World War correspondents overseas and *Globe and Mail* columnist Bruce West.

Over their 40 publishing years, the people behind *Canadian Scene* have learned that ethnic readers, viewers and listeners are interested in just about everything that can help them to an understanding of Canada.

For instance, the March 15, 1991, issue contained articles on Canada's long-time support of the United Nations as a background to its role in the Gulf coalition; the Economic Council of Canada's recommendations on immigration levels to the year 2015; the exhibition on the human mind at the Ontario Science Centre; the Ontario Ministry of Citizenship's new *Mother Tongue Atlas of Metropolitan Toronto*; the need for ethnocultural groups to participate in the Citizens' Forum on Canada's Future and a review of a new book, *The First Canadians*, which deals sympathetically with Native issues.

"We are careful not to preach or 'talk down'", says John Crosbie, the service's president. "Our content can be educational without giving the impression that we're putting down those who lack full knowledge of Canada and its

institutions. One of the interesting things about *Canadian Scene* is that we often publish information that even native-born Canadians find of value. When Ray Hnatyshyn became Governor General of Canada we did a piece on the role of Canada's viceregal representative. It was picked up by the IODE magazine because the editor felt that many of its readers didn't know a great deal about this."

Canadian Scene's managing editor Ben Viccari says he's getting somebody to tackle the Constitution next, in view of the certainty that during the coming years, changes to it will be argued back and forth.

"It's a tall order," says Viccari, "because we always have to consider what might get lost in the translation and prepare our material accordingly. That's why we have to take care to avoid either reporting or writing things which revolve around an English sense of humour. Humour doesn't translate."

Viccari, who was once publisher of an Italian-language weekly, says few Canadians in the mainstream really know the extent and influence of the ethnic media. Nor, he says, do they appreciate the dedication shown by publishers, editors, directors and programmers who often labour at non-journalistic jobs in order to be able to support their papers or programs.

Nevertheless, the ethnic media continue to grow, from about 70 publications and a handful of radio programs the year *Canadian Scene* was born to the present totals. Viccari says that hardly a month goes by without a new publication or program coming forth.

"We make an annual audit of the usage of our material," says Crosbie, "and learn that there isn't a single report or article that's not used. All in all, the ethnic media carry about 3,000 *Canadian Scene* articles a year. As far as radio and television are concerned, we're enthusiastic about usage there, too, although it's difficult to get exact figures. Even so, we know that apart from direct references to *Canadian Scene* as a source for a piece of news or information, broad-

casters frequently get inspiration for program material from *Canadian Scene* bulletins, and that's all part of citizenship education, isn't it?"

Crosbie says that one of the most gratifying aspects of being involved with the service is the potentiality for outreach. Not long ago a Chinese-Canadian publisher approached *Canadian Scene*, offering to write to Chinese language papers abroad to determine whether they'd like news about Canada in Mandarin Chinese. Fifteen replied and a few weeks ago, mailing of *Canadian Scene* began to these publications.

"We Canadians have developed a reputation for looking at ourselves too humbly," says Crosbie. "A trip abroad is all that's required to convince us of how highly Canada is esteemed. We know that, at the academic level, there are dozens of facilities for 'Canadianists' to study this country. But there's nothing at the level of popular journalism to leave in embassy or consulate waiting rooms or to communicate in other ways. Yet *Canadian Scene* has it, already translated! We're trying to convince the federal External Affairs department to use our material in this way."

Another example of outreach is in the area of heritage language teaching. The Manitoba school system is using the Ukrainian version of *Canadian Scene* in its heritage language classes and a secondary school in Oshawa is using the Polish version for heritage language students. Both were requested because of the bulletin's one hundred per cent Canadian content, thus giving *Canadian Scene* a double-edged educational tool.

By the time *Canadian Scene* marked its 40th anniversary, issue number 1333 was in the hands of editors and broadcasters. About six million words of original content had been published, times the uncountable figure of the languages in which they appeared. Have they helped *Canadian Scene* fulfil its mandate?

Vicari thinks these words from the editor of a weekly newspaper, in Montreal, sum up the media's

appreciation of the service:

"I believe one of the most useful tools to acquaint new Canadians with their new country's customs and inform them about the traditions of fellow Canadians of different ethnic origins has been *Canadian Scene*. The impact of the service it has provided has been substantial. The efforts of its publishers today to serve the *Canadian Scene* to ethnic publications and multilingual broadcast programs is praiseworthy.

We are one of the ethnic newspapers that relies on *Canadian Scene* to propagate news and information about Canada and its people."

Canadian Scene is free to all ethnic media. To others, subscriptions are available for \$45.00 per year (plus G.S.T.) for 26 issues. Those interested should contact:

**Canadian Scene
Suite 305, 2 College Street
Toronto, Ontario M5G 1K3
(416) 921-9424**

CANADIAN SCENE; six millions de mots plus tard...

«Le service de nouvelles et d'information *Canadian Scene*, destiné à l'intention de nos médias ethniques, a été un facteur d'importance capitale dans la croissance du multiculturalisme», déclare Madeline Ziniak, directrice du développement des programmes et de la liaison communautaire de CFMT-TV et ancienne vice-présidente régionale du Conseil consultatif des relations civiques et multiculturelles de l'Ontario.

«Les sujets traités en 15 langues sont des exemples précieux en matière d'éducation dans les relations civiques», continue M^{me} Ziniak. «Les fondateurs de *Canadian Scene* étaient des pionniers dans la réalisation de cette éducation. L'évolution et la croissance de *Canadian Scene* a été parallèle à celle

des médias ethniques, et elle s'inscrit dans la tentative de promouvoir et de favoriser le multiculturalisme comme faisant partie du mode de vie au Canada.»

M^{me} Ziniak est membre du conseil de *Canadian Scene* qui, le 16 avril, célèbre le 40^e anniversaire de sa publication continue, en tant que service gratuit pour les médias ethniques du Canada. Ses collègues au conseil sont, entre autres : le président John S. Crosbie, auteur et humoriste; Marvi Ricker, qui a créé *Ethnocultural News*, de l'Université de Toronto; John Robert Colombo, auteur et maître anthropologiste; Tine Steward, ancien membre du Conseil; et Peggy Jennings, cofondatrice, ancienne présidente et actuellement présidente honoraire de cet organisme à but non lucratif.

M^{me} Jennings garde, de ses 40 années au service de *Canadian Scene*, de nombreux souvenirs très chers et une grande fierté. Elle se rappelle qu'elle et une amie, Barbara Osler, avaient décidé de faire quelque chose pour aider les néo-Canadiens à mieux comprendre leur nouvelle patrie. En tant que membres de l'IODE, organisation féminine qui assure ses services dans tout le Canada, elles ont soutenu avec enthousiasme les réceptions organisées par l'IODE à l'intention des nouveaux citoyens depuis la création de la citoyenneté canadienne en 1947.

Lors d'une réunion du Current Events Club de Toronto, elles ont entendu un conférencier qui devait littéralement transformer leur vie. Il s'agissait du commandant d'escadre, John Gellner, qui était arrivé avant-guerre comme réfugié de Tchécoslovaquie et qui avait, par la suite, fait une carrière distinguée dans le Corps d'aviation royal canadien.

M. Gellner qui, plus tard, devait devenir un journaliste canadien bien connu, spécialisé dans les questions relatives à la défense, a parlé de la solitude de l'immigrant et des frustrations qu'il ressent dans un nouveau pays dont il ne parle pas la langue. Il a affirmé que l'un des rares liens entre l'immigrant et sa patrie d'origine d'une part et sa

nouvelle patrie d'autre part était la presse ethnique canadienne. Grâce aux conseils de M. Gellner et de représentants des médias ethniques, ^{Mme} Osler et ^{Mme} Jennings ont constitué un conseil d'administration, ont organisé une énergique campagne de souscription de fonds et ont créé *Canadian Scene* en tant qu'organisme de charité enregistré : un service multilingue de nouvelles et d'information qui était alors et qui est toujours unique en Amérique du Nord — et peut-être même dans le monde.

Canadian Scene est publié de façon continue depuis avril 1951 et est expédié maintenant, toutes les deux semaines, à environ 200 publications et à plus de 150 émissions de radio et de télévision, dans tout le Canada, dont 62 p. 100 environ en Ontario. Alors qu'à l'origine *Canadian Scene* était publié en sept langues, cette publication paraît maintenant en 15 langues : allemand, anglais, chinois (mandarin), coréen, espagnol, finnois, grec, hindi, hongrois, italien, ourdou, polonais, portugais, slovaque et ukrainien.

Le premier président de *Canadian Scene* était J.H. (Hamish) McGeachey, chroniqueur et personnalité de la radio-télévision, connu pour son franc-parler. Au cours des années, de nombreux journalistes distingués ont collaboré à *Canadian Scene*, notamment John (Monsieur Canada) Fisher, dont le coup de maître a été l'organisation des fêtes du Centenaire du Canada en 1967; Rose Munro, éditrice et doyenne des correspondants canadiens de la Seconde Guerre mondiale outre-mer, et Bruce West, chroniqueur du *Globe and Mail*. Au cours de leurs 40 années d'expérience dans la publication de *Canadian Scene*, le personnel a appris que les lecteurs, les téléspectateurs et les auditeurs des divers groupes ethniques s'intéressent à peu près à tout ce qui peut les aider à mieux comprendre le Canada.

Par exemple, le numéro du 15 mars 1991 contenait des articles sur le soutien apporté de longue date par le Canada aux Nations unies, à

titre d'explication de son rôle dans la coalition du Golfe; les recommandations du Conseil économique du Canada sur les niveaux d'immigration jusqu'en l'an 2015; l'exposition sur l'esprit humain au Centre des Sciences de l'Ontario; le nouvel *Atlas de langues maternelles* — *Toronto métropolitain* du ministère des Affaires civiques de l'Ontario; la nécessité, pour divers groupes ethno-culturels, de participer au Groupe de consultation des citoyens sur l'avenir du Canada, ainsi qu'une recension d'un nouveau livre intitulé *The First Canadians*, qui traite des questions autochtones sur un ton sympathique à leur égard.

«Nous veillons à ne pas adopter une attitude didactique ou condescendante», déclare John Crosbie, président du service. «Nos articles peuvent être éducatifs, sans donner l'impression que nous rabaissons ceux dont les connaissances sur le Canada et ses institutions ne sont pas parfaites. Un des points intéressants concernant *Canadian Scene*, c'est que nous publions souvent des informations que même les Canadiens de naissance trouvent utiles. Lorsque Ray Hnatyshyn est devenu gouverneur-général du Canada, nous avons publié un article sur le rôle du gouverneur-général du Canada. Cet article a ensuite paru dans la revue de l'IODE parce que la rédactrice en chef estimait que c'est un sujet qu'un grand nombre de ses lecteurs ne connaissent guère.

Ben Viccari, chef de la rédaction de *Canadian Scene*, nous dit qu'il a l'intention de confier prochainement à quelqu'un la tâche d'aborder la question de la Constitution, dans la certitude que, au cours des prochaines années, on discutera considérablement des divers changements à y apporter.

«C'est une tâche énorme», nous dit M. Viccari, «car nous devons toujours tenir compte de ce qui risque de se perdre dans la traduction et préparer nos textes en conséquence. C'est pourquoi nous devons veiller à éviter, soit dans un reportage, soit dans nos articles, de décrire des choses basées sur le sens

de l'humour anglais. L'humour ne passe pas en traduction.»

D'après M. Viccari, qui était jadis éditeur d'un hebdomadaire de langue italienne, l'envergure et l'influence des médias ethniques sont généralement peu connues des Canadiens. Nous n'apprécions pas non plus à sa juste valeur, ajoute-t-il, le dévouement dont font preuve les éditeurs, rédacteurs, directeurs et programmeurs qui travaillent souvent dans des emplois sans rapport avec le journalisme pour pouvoir soutenir leurs journaux ou leurs émissions. Il n'empêche que les médias ethniques continuent de croître. En effet, l'année où *Canadian Scene* a vu le jour, il n'y avait qu'environ 70 publications et une poignée d'émissions radiophoniques. Aujourd'hui, il ne se passe guère de mois, dit M. Viccari, sans qu'une nouvelle publication ou une nouvelle émission ne fasse son apparition.

«Nous faisons une vérification annuelle de l'utilisation de nos textes», déclare M. Crosbie, «et nous apprenons qu'il n'y a pas un seul rapport ou un seul article qui reste inutilisé. En tout, les médias ethniques publient environ 3 000 articles de *Canadian Scene* par an. En ce qui concerne la radio et la télévision, nous sommes également très enthousiastes, même s'il est difficile d'obtenir des chiffres précis. Nous savons tout de même qu'à part la mention directe de *Canadian Scene* comme la source d'une nouvelle ou d'une information, ces médias s'inspirent souvent des bulletins de *Canadian Scene* pour leurs émissions. Et tout cela s'inscrit dans le cadre de l'éducation en relations civiques, n'est-ce pas?

D'après M. Crosbie, un des aspects les plus gratifiants de la participation à ce service, c'est son potentiel d'extension. Il n'y a pas longtemps, un éditeur sino-canadien est venu au bureau de *Canadian Scene* en offrant d'écrire aux journaux publiés en chinois à l'étranger pour voir s'ils aimeraient recevoir des nouvelles du Canada en chinois mandarin. Quinze publications ont répondu et, il y a

quelques semaines, nous avons commencé à expédier *Canadian Scene* à ces publications.

«Nous autres Canadiens avons la réputation d'être excessivement humbles», déclare M. Crosbie. «Il suffit de faire un voyage à l'étranger pour se convaincre de l'estime dont jouit le Canada. Sur le plan universitaire, il existe des douzaines d'établissements où les "canadianistes" peuvent étudier notre pays. Mais il n'y a rien, au niveau du journalisme populaire, que l'on puisse laisser dans les salles d'attente des ambassades et des consulats ou diffuser d'une autre façon. Et pourtant *Canadian Scene* offre tout cela, et déjà traduit! Nous essayons de convaincre le ministère fédéral des Affaires extérieures d'utiliser nos textes de cette façon.»

Un autre exemple d'extension, c'est dans le domaine de l'enseignement des langues du patrimoine. Le système scolaire du Manitoba se sert de la version ukrainienne de *Canadian Scene* dans ses cours de langue du patrimoine, et une école secondaire d'Oshawa utilise la version polonaise pour les élèves des cours de langue du patrimoine. Ils ont demandé ces deux publications parce qu'il s'agit d'un bulletin qui a un contenu canadien à 100 p. 100, ce qui représente un double atout pour *Canadian Scene* comme outil éducatif.

Au moment où *Canadian Scene* marquait son 40^e anniversaire, le numéro 1333 était entre les mains des rédacteurs en chef et des responsables de la radio et de la télévision. Environ six millions de mots de rédaction originale ont été publiés, multipliés par les innombrables langues dans lesquelles ils ont été publiés. Tout cela a-t-il aidé *Canadian Scene* à s'acquitter de son mandat?

M. Viccari croit que les quelques mots suivants du rédacteur en chef d'un hebdomadaire montréalais résument l'appréciation des médias pour ce service :

«Je crois que *Canadian Scene* a été l'un des outils les plus utiles pour familiariser les néo-Canadiens

avec les coutumes de leur nouvelle patrie et les informer des traditions des autres Canadiens d'origines ethniques différentes. L'impact de cette publication a été considérable. Les efforts déployés aujourd'hui par ses éditeurs pour offrir *Canadian Scene* aux publications et aux émissions de radio et de télévision multilingues méritent des félicitations.

Nous sommes une des publications ethniques qui comptent sur *Canadian Scene* pour propager et diffuser des informations concernant le Canada et sa population.»

Canadian Scene est offert gratuitement à tous les médias ethniques. Pour d'autres, l'abonnement coûte 45 \$ par an (plus la T.P.S.) pour 26 numéros. Les personnes intéressées sont priées de s'adresser à :

**Canadian Scene
Bureau 305
2, rue College
Toronto (Ontario) M5G 1K3
(416) 921-9424**

THE JAPANESE CANADIANS Past and Present Reflections

The Japanese bell in the garden setting of the West Island at Ontario Place, in Toronto, is a commemorative gift from the Japanese Canadian community to the Province of Ontario on the occasion of the centennial anniversary of Japanese immigration to Canada, 1877-1977. The story of Japanese immigration to Canada is an extraordinary chronicle in Canadian history that unfolds with the arrival of the first known Japanese immigrant, Manzo Nagano, to Victoria, British Columbia, in 1877. The saga of the Japanese Canadians in Canada is laced with a quiet courage and spirit that withstood waves of intolerance and hardship.

Throughout most of this century, sustained periods of

restrictive Canadian immigration policies and measures have left the population of Japanese Canadians rather small; considering that in 1914, 10,000 Japanese had settled permanently in Canada, while just over seventy years later, it is estimated that the population had grown to 54,500 in Canada, of whom 20,600 resided in Ontario (1986 Census; includes multiple ethnicity).

At the outset of Japanese immigration, Canada was a young nation undergoing a period of economic expansion and development while Japan was emerging from an insular, isolated and feudal system. The early immigrants arrived with the usual hopes and aspirations for a new life in a land of opportunities. By the turn of the century, nearly 5,000 Japanese were living in Canada (1901 Census). This boom period, in the first fifteen years of this century, was followed by a slower increase; so that by 1941, there were approximately 23,000 Japanese, 60 per cent of whom were Canadian-born, of which all but 5 per cent lived in British Columbia. Three quarters of the Japanese immigrant population settled along the coastal region of British Columbia, and the remainder settled in the Okanagan Valley. The latter group of settlers as well as those who worked in Alberta's sugar beet fields, played an important role in establishing vegetable farming, and were relatively unaffected by the Japanese evacuation orders of 1942. Generally, they were farmers and fishermen, carrying on their traditional livelihoods, and some unskilled workers, relegated to the lowest strata of economic life. Young dreams and hopes of speedy fortunes were quickly tempered by barriers to better employment, discriminatory practices, and inadequate knowledge of customs and language. With uncommon perseverance, they gradually became more knowledgeable, acquired new skills, and gained entry to various fields of employment and enterprise, thus considerably improving their living

standards. Until 1907, almost all Japanese immigrants were young men, who once they had acquired some permanency were joined by their wives while others arranged to marry "picture brides," bringing new stability to the communities.

The Japanese, Chinese, and South Asians were lumped together as "orientals" by public officials and the general public and were popularly regarded as alien, inferior and unassimilable. The early presence of the Chinese in Canada and the arrival of a new group of immigrants from the "Orient," combined to intensify the prevalent, endemic, anti-oriental feelings in the country. In 1891, the first of a series of restrictive measures was enforced; an indication of the strong sentiment of political and public intolerance and fear. The British Columbia government disenfranchised the Japanese and imposed various restrictions: denied the right to vote provincially or federally (also extended to Japanese Canadian World War I veterans of the Canadian army, until 1931); denied memberships in certain professions; denied certain kinds of licences; excluded from employment on timber leases and obtaining licences and government contracts; and excluded from employment in the civil service and teaching. On the other hand, the Japanese opened up the fishing and lumbering industries along the coastal area of British Columbia, and combined with railway, building, and mining work, they significantly contributed to the economic expansion and development of the province. Many of those who experienced licence restrictions in the latter industries, gravitated toward the Fraser Valley, opening up the land for farming. Agricultural activities gave them a measure of independence and self-sufficiency which offered a degree of protection from discrimination. But their success at farming incurred further public jealousy and hostility in a climate that was ripening for what was to come in 1942.

Encountering social prejudice and stringent curtailment in all aspects of their personal and

community life, Japanese Canadians found solace in their minority communities, centred on Powell Street in Vancouver, in Steveston, Mission City, and other Fraser Valley villages, and in coastal centres such as Tofino and Prince Rupert. They established their own tightly-knit community institutions such as Japanese language schools, community halls, associations, clubs, temples, churches, and newspapers. However, the inevitable process of acculturation started as the children entered the public school system and continued throughout their education. Undisputably, education was highly valued and regarded as the key to social acceptance and entry into Canadian society.

The increasing number of Japanese and their inroads into the economic life of Canadian society gave rise to additional curtailment. The drastic outcome of these growing public tensions and hostilities were the violent anti-Japanese riots of 1907, in Vancouver. A "gentlemen's agreement" was struck with Japan that same year, restricting the number of Japanese immigrants. In the years following, Japanese immigration was drastically curtailed: in 1928, Canada restricted immigration to severely low quotas of 150 persons annually; in 1940, Japanese immigration ceased and did not resume, at a sizeable number, again until 1966.

On December 7, 1941, Canada declared war on Japan, and, immediately after, the RCMP interned 38 Japanese nationals; later, an additional 720 Japanese, mainly Canadian citizens and members of the Nisei Mass Evacuation Group, who resisted separation from their families, were interned. The uprooting of Japanese Canadian families and communities began when approximately 22,000 people, in British Columbia, were fingerprinted and issued identification cards. In February, 1942, the federal government ordered the wholesale evacuation of everyone of Japanese ancestry living in the coastal regions of British Columbia. The "enemy aliens," that is, those citizens of

countries with which Canada was at war, were removed from the "protected area," the Pacific coast, to detention camps in the British Columbia interior or to sugar beet farms in Alberta and Manitoba, amidst an outburst of war hysteria fueled by fears of invasion, treason, and an exaggerated fear for public safety. The evacuation was authorized by the War Measures Act, and affected more than 21,600 people, 59 per cent of whom were Canadian-born. Many were housed in isolated areas and had their activities severely restricted, but were not formally imprisoned.

The British Columbia Security Commission (BCSC) issued short notices to evacuate, sometimes only 24 hours in advance. People were subjected to harsh indignities at Hastings Park Livestock building, in Vancouver, where they were housed temporarily before being shipped to internment camps in the interior. Registration of "aliens" was required; movement curtailed by curfew; livelihoods taken away; censorship imposed; cameras, radios, and automobiles were confiscated; and individuals detained for security reasons in an effort to control an alleged public threat. Japanese men, from 18 to 45 years of age were forced into camps thus imposing further stress and hardship on elderly relatives and young families torn apart by evacuation and internment. The majority of evacuees were sent to towns in the interior of the province, some of which were mere ghost towns in need of repair, or newly constructed towns which were ill equipped for the cold winters. The loss of privacy, cramped quarters, impoverished communal living, unemployment, inadequate school facilities, and feelings of anxiety and insecurity contributed to the general misery. All that they had worked and struggled for was lost forever. Between 1943 and 1946, property belonging to the evacuees was confiscated and sold by the government at highly discounted prices to preclude their return at the end of the war. Even after the war, the government offered little or no

compensation for its seizure of the former internees' property.

In 1945, Japanese Canadians were forced to choose between deportation to war-torn Japan or dispersal east of the Rocky Mountains where they continued to encounter racial prejudice. Many chose the latter, moving to Ontario, Quebec, and the prairie provinces. Some of those who signed up to return to Japan were persuaded to stay by the concerted efforts of Japanese Canadian organizations and other supportive voices in society. Even so, about 4,000 returned to Japan. Ontario attracted the largest proportion of evacuees seeking resettlement. Prevailing restrictions and the news media helped to create hostility, at times culminating in threats of violence. As the number increased in larger cities, the Japanese Canadians had to remain outside of the cities until restrictions were lifted in 1946. Many were moved to hostels and worked at city jobs, on the farms, in road construction, pulp and paper mills, and other industries, wherever there was a shortage of labour. In the past, Japanese enclaves had been the object of racial hatred and so the Japanese Canadians, in Ontario, made a decided effort to scatter in the cities. Resettlement involved new hardships akin to the experiences of their immigrant predecessors. Once again, they started at the lower strata of economic life, regardless of their level of education. By 1951, the population of Japanese origin, in Ontario, increased to 8,581.

Major changes were in store for the Japanese community. Finally, in 1949, they were given the right to vote in federal elections and Japanese Canadians regained their freedom and became enfranchised. It was also the year that all restrictions imposed during the war period were lifted. The following year, Canada opened its doors to families of immigrants; however, the use of "enemy aliens" remained until 1952. Much later, in 1966, an "open door" immigration policy which abolished discrimination on racial grounds, led to an influx of

new immigrants, not exceeding the 1,000 person quota annually. This group of immigrants was characterized as well educated and skilled. Another group of immigrants, a small number, were those who had repatriated with their parents, for whom re-admission with full citizenship rights was not easily granted.

The influx of immigrants, in 1966, and thereafter, brought a welcome infusion in the cultural area. In an era of closer global relationships, better understanding of each other, our communities, and other nations is enhanced by such special programs as sister or twin cities, educational and professional exchange programmes, bilateral business enterprise, interest and support for heritage languages, and cultural and community sharing.

The Japanese Canadian Citizens' Association (JCCA), a community-based umbrella organization advocated for the claims, right to vote, immigration reform, and the economic, social, cultural, political, educational, and recreational life of the community. It worked with other organizations and agencies to resolve some of the issues and concerns. Given the disseminated nature of the Japanese Canadian population, a central place, in Toronto, was considered in order to fulfil the needs of the community. After much effort by the community, the Japanese Canadian Cultural Centre (JCCC) was officially opened in Don Mills, Ontario, June, 1964, as the heart of the community, serving to impart greater understanding of the Japanese Canadian culture to its members and to the wider society. Similar centres exist in Hamilton; Ottawa is planning one; while other smaller communities participate in local multicultural programs. A seniors' care centre, the Nipponia Home in Beamsville, Ontario, which opened 35 years ago, uniquely caters to the needs of the Japanese *Issei*, (first generation). Another facility of this kind is planned for Toronto in response to local needs. Japanese organizations are also established in Thunder Bay, and in

suburban communities of Metropolitan Toronto.

Through hard work and educational achievement, the Japanese Canadians have successfully entered almost every field of employment and the professions. Well-known Japanese Canadians include: scientist, author, broadcaster, and environmental activist, Dr. David Suzuki; architect Raymond Moriyama; artist Kaz Nakamura; Denise Fujiwara in performing arts; Glenn Michibata in sports; Tom Shoyama, former deputy minister, Finance Canada; and Ken Adachi, author of the first comprehensive history of Japanese Canadians.

In the earlier history of Japanese immigration and settlement, there was no significant attempt to understand the new people. The *Nisei* (second generation) resiliency and tenacity fortified by the traditional values imparted to them by the *Issei*, i.e., reserve, perseverance, and innate respect for authority, helped to put the trauma of the evacuation behind them and begin rebuilding their lives. Now, generations later, the voice of the *Sansei*, (third generation), born in the 1950s and '60s, is being heard. As a group, they are highly educated, having grown up entirely in Canadian society, many of whom have married non-Japanese (90%). Today, living in a multicultural society, the emphasis is on maintaining one's own heritage and understanding and appreciating other cultures.

This summer, Native and Japanese Canadians will be celebrating together at the Earth Spirit Festival, July 5-7, 1991, at Harbourfront, in Toronto. A major cross-cultural event involving the First Nations and the Japanese Canadian communities, this unique cultural partnership will focus on the themes of cultural survival, community sharing, friendship, and honouring our planet Earth. Its programme will encompass art, music, dance, theatre, literature, crafts, food, film, drumming, and a major environment conference. The Earth Spirit Festival will be a

meaningful collaboration to promote greater understanding and appreciation for shared values, culture and pride.

After a long struggle for redress, an agreement was reached with the federal government, on September 22, 1988, which awarded a \$291 million compensation package to Japanese Canadian survivors who lost their land, homes, businesses, and human rights during World War II. As Prime Minister Lester Pearson said: "...a black mark against Canada's traditional fairness..." became a part of history and the last vestige of the traumatic experience of the Japanese evacuation was put to rest but never to be forgotten.

Ritsuko Inouye
Roxanne Myschyslyn

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LES JAPANO-CANADIENS

Réflexions sur le passé et le présent

La cloche japonaise installée dans un cadre genre jardin de West Island d'Ontario Place, à Toronto, a été offerte en guise de don commémoratif de la communauté japoano-canadienne à la province de l'Ontario, à l'occasion du centenaire de l'immigration japonaise au Canada, 1877-1977. La chronique de l'immigration des Japonais au Canada est un chapitre extraordinaire de l'histoire du Canada, qui commence par l'arrivée de Manzo Nagano, le premier immigrant japonais connu, à Victoria (Colombie-Britannique), en 1877. L'histoire des Japano-Canadiens est un exemple d'un courage serein et d'un dynamisme qui ont résisté à des vagues successives d'intolérance et de difficultés.

Pendant la plus grande partie de ce siècle, par suite de périodes prolongées de politiques et de mesures restrictives des services d'immigration du Canada, le nombre de Japano-Canadiens est resté assez restreint. En effet, en 1914, 10 000 Japonais s'étaient établis en permanence au Canada; 70 ans plus tard, on estime leur nombre à 54 500 pour tout le Canada, dont 20 600 en Ontario (recensement de 1986; inclut les personnes à ethnicité multiple).

Dans les débuts de l'immigration japonaise, le Canada était une nation jeune qui traversait une période d'expansion et de développement économiques, alors que le Japon sortait tout juste d'un système féodal insulaire et isolé. Les premiers arrivants vinrent avec les aspirations et les espoirs habituels de pouvoir refaire leur vie dans un pays aux multiples possibilités. Au tournant du siècle, près de 5 000 Japonais vivaient au Canada (recensement de 1901). Cette période d'expansion des 15 premières années du siècle fut suivie d'une époque marquée par

un accroissement plus lent; c'est ainsi que, en 1941, il y avait environ 23 000 Japonais, dont 60 % étaient nés au Canada et qui tous, à l'exception de 5 %, demeuraient en Colombie-Britannique. En effet, les trois quarts des immigrants japonais s'étaient établis le long des régions côtières de Colombie-Britannique, les autres dans la vallée de l'Okanagan. Ce dernier groupe de colons, de même que ceux qui travaillaient dans les champs de betteraves sucrières de l'Alberta, jouèrent un rôle important dans la création de la culture des légumes et furent relativement peu touchés par les ordres d'évacuation des Japonais de 1942. Il s'agissait généralement de cultivateurs et de pêcheurs, qui exerçaient leurs métiers traditionnels, ainsi que de quelques ouvriers non spécialisés, relégués aux rangs les plus bas de l'échelle économique. Les jeunes immigrants, dont le rêve et l'espoir avaient été de faire rapidement fortune, ne tardèrent pas à faire face à des barrières leur interdisant l'accès à de meilleurs emplois, à des pratiques discriminatoires et à l'insuffisance de leur connaissance des coutumes et de la langue. Avec une persévérance peu commune, ils acquirent graduellement plus de connaissances et de nouvelles compétences, ce qui leur ouvrit les portes de divers domaines d'emploi et d'entreprises et se traduisit par une amélioration considérable de leur niveau de vie. Jusqu'en 1907, presque tous les immigrants japonais étaient de jeunes hommes qui, une fois qu'ils s'étaient établis en permanence en quelque sorte, faisaient venir leur épouse, tandis que d'autres s'arrangeaient pour épouser des «épouses choisies sur photo», ce qui conféra une nouvelle stabilité à leurs communautés.

Les Japonais, les Chinois et les Asiatiques du Sud furent groupés par les fonctionnaires et le grand public sous l'appellation d'«Orientaux», et ils étaient généralement considérés comme étrangers, inférieurs et inassimilables. La présence dès cette époque des Chinois au Canada et l'arrivée d'un nouveau groupe

d'immigrants de l'«Orient» contribuèrent à intensifier la présence endémique de sentiments anti-orientaux dans le pays. En 1891, la première d'une série de mesures restrictives fut appliquée; il s'agissait d'une indication du puissant sentiment d'intolérance et de crainte de la part des hommes politiques et du public. Le gouvernement de Colombie-Britannique imposa diverses restrictions aux Japonais : ils se virent refuser le droit de vote à l'échelle provinciale et fédérale (refus également appliqué, jusqu'en 1931, aux Japonais-Canadiens qui avaient servi dans l'armée canadienne pendant la Première Guerre mondiale); ils se virent refuser l'admission dans certaines professions; on leur refusait certains types de permis; ils étaient exclus de l'emploi sur les chantiers forestiers, ainsi que de l'obtention de permis et de contrats gouvernementaux; et on leur refusait les emplois dans la fonction publique et dans l'enseignement. D'autre part, les Japonais créèrent des entreprises de pêcheries et d'exploitation forestière dans les régions côtières de Colombie-Britannique et, grâce au travail sur les chemins de fer, dans la construction et dans les mines, ils contribuèrent considérablement à l'expansion et au développement économiques de la province. Beaucoup de ceux qui connurent des restrictions concernant leur permis dans ces dernières industries gravitèrent vers la vallée du Fraser, pour y fonder des exploitations agricoles. Leurs activités leur assuraient une certaine autonomie qui les protégeait en partie contre la discrimination. Mais leur succès dans l'agriculture suscita encore plus la jalousie et l'hostilité du public, dans un climat qui devait préparer ce qui allait se passer en 1942.

Les Japonais-Canadiens, qui faisaient face à des préjugés sociaux et à des restrictions rigoureuses dans tous les aspects de leur vie personnelle et communautaire, trouvèrent leur consolation dans leur communauté minoritaire, groupée autout de la

rue Powell, à Vancouver, à Steveston, à Mission City et dans d'autres villages de la vallée du Fraser, ainsi que dans des centres côtiers comme Tofino et Prince Rupert. Ils établirent leurs propres institutions communautaires, avec des écoles en japonais, des salles communautaires, des associations, des cercles, des temples, des églises et des journaux. Toutefois, le phénomène d'acculturation commençait inévitablement dès que les enfants entraient à l'école publique et continuait pendant toute la durée de leurs études. Il est indiscutable que l'éducation était très prisée, car elle constituait la clé de l'acceptation sociale et ouvrait les portes de la société canadienne.

Le nombre croissant de Japonais et leur pénétration dans la vie économique de la société canadienne donnèrent lieu à d'autres restrictions encore. L'aboutissement drastique de la tension et de l'hostilité croissante de la part du public aboutirent aux violentes émeutes anti-japonaises de Vancouver en 1907. Un «accord de gré à gré» fut conclu avec le Japon la même année, restreignant le nombre d'immigrants en provenance du Japon. Au cours des années qui suivirent, l'immigration japonaise fut radicalement restreinte. En 1928, le Canada restreignit l'immigration à des quotas extrêmement bas, soit 150 personnes par an; en 1940, l'immigration japonaise cessa et ne devait pas reprendre, en nombres considérables, avant 1966.

Le 7 décembre 1941, le Canada déclara la guerre au Japon et, immédiatement après, la GRC interna 38 citoyens japonais; plus tard, 720 autres Japonais, principalement des citoyens canadiens et membres du Groupe d'évacuation de masse des Nisei, qui résistèrent à la séparation de leurs familles, furent internés. Le déplacement des familles et des communautés japoano-canadiennes commença lorsqu'on prit les empreintes digitales d'environ 22 000 personnes, en Colombie-Britannique, et qu'on leur délivra des cartes d'identité. En février 1942, le gouvernement fédéral

ordonna l'évacuation massive de toute personne d'ascendance japonaise vivant dans les régions côtières de Colombie-Britannique. Les «sujets d'un pays ennemi», c'est-à-dire les citoyens de pays avec lesquels le Canada était en guerre, furent évacués de la «zone protégée», la côte du Pacifique, et envoyés dans des camps de détention de l'intérieur de la Colombie-Britannique et vers des fermes à betteraves sucrières de l'Alberta et du Manitoba, au sein d'une atmosphère de psychose de guerre, alimentée par la crainte de l'invasion et de la trahison, ainsi que par une crainte exagérée pour la sécurité publique. L'évacuation, autorisée par la Loi des mesures de guerre, toucha plus de 21 600 personnes, dont 59 % nées au Canada. Beaucoup d'entre elles, sans être officiellement emprisonnées, furent logées dans des régions isolées et leurs activités furent rigoureusement restreintes.

La British Columbia Security Commission (BCSC) publia de brefs avis d'évacuation, avec parfois seulement 24 heures de préavis. Les évacués furent soumis à des traitements humiliants dans les entrepôts à bétail de Hastings Park, à Vancouver, où ils furent logés temporairement avant d'être expédiés vers les camps d'internement de l'intérieur. La déclaration devint obligatoire pour les «sujets d'un pays ennemi»; leurs mouvements furent restreints par un couvre-feu; on leur enleva leur gagne-pain; on imposa la censure; leurs appareils photo, appareils de radio et automobiles furent confisqués, et des particuliers furent détenus pour des raisons de sécurité, en vue d'enrayer la menace d'émeutes. Les hommes japonais âgés de 18 à 45 ans furent enfermés dans des camps, ce qui augmenta encore les difficultés de leurs parents âgés et des jeunes familles déchirées par l'évacuation et l'internement. La plupart des évacués furent transférés dans des localités de l'intérieur de la province, dont beaucoup n'étaient que de simples villes fantômes qui avaient besoin de nombreuses

réparations ou des localités nouvellement construites, mal équipées pour faire face aux rigueurs de l'hiver. L'absence de vie privée, l'exiguïté des locaux, la vie en communauté dans des conditions d'appauvrissement, le chômage, l'insuffisance des écoles et le sentiment d'anxiété et d'insécurité contribuèrent à la misère générale. Tout ce qu'ils avaient acquis à force de travail et de luttes était perdu à jamais. Entre 1943 et 1946, les biens appartenant aux évacués furent confisqués et furent vendus par le gouvernement à des prix très réduits pour les empêcher de revenir à la fin de la guerre. Même après la guerre, le gouvernement n'offrit guère de compensation pour la saisie des biens des anciens internés.

En 1945, les Japonais-Canadiens furent obligés de choisir entre l'expulsion vers le Japon déchiré par la guerre et la dispersion à l'est des Montagnes rocheuses, où ils continuèrent de faire face aux préjugés raciaux. Beaucoup choisirent cette dernière solution, et s'établirent en Ontario, au Québec et dans les provinces des prairies. Certains de ceux qui avaient décidé de retourner au Japon furent persuadés de rester grâce aux efforts concertés des organismes japonais-Canadiens et d'autres éléments de soutien dans la société. Malgré cela, environ 4 000 d'entre eux retournèrent au Japon. L'Ontario attira la plus grande proportion des évacués, dans l'attente de pouvoir se fixer de nouveau quelque part. Les restrictions générales en vigueur et les médias d'information contribuèrent à l'ambiance d'hostilité qui, parfois, aboutit à des menaces de violence. Par suite de l'augmentation de leur nombre dans les grandes villes, les Japonais-Canadiens durent demeurer en dehors des villes jusqu'à la levée des restrictions en 1946. Beaucoup d'entre eux furent transférés dans des centres d'accueil et travaillaient à des emplois en ville, dans des fermes, dans la construction routière, dans les usines de pâtes et papiers et dans d'autres industries, partout où il y avait pénurie de main-d'œuvre. Dans le passé, les

enclaves japonaises avaient été la cible de la haine raciale, et c'est ainsi que les Japonais-Canadiens en Ontario firent des efforts concertés pour se disperser dans les villes. La réinstallation aboutit à de nouvelles difficultés, semblables à celles qu'avaient connues les immigrants, leurs prédécesseurs. Une fois de plus, ils commencèrent aux échelons les plus bas de l'échelle économique, et cela quel que soit leur niveau d'éducation. En 1951, la population d'origine japonaise, en Ontario, s'élevait à 8 581 personnes.

Les membres de la communauté japonaise devaient subir de profonds changements. En 1949, on leur accorda enfin le droit de vote dans les élections fédérales et les Japonais-Canadiens recouvrèrent leur liberté. C'est aussi cette année-là que toutes les restrictions du temps de guerre furent levées. L'année suivante, le Canada ouvrit ses portes aux membres de la famille des immigrants; toutefois, l'appellation de «sujets d'un pays ennemi» demeura jusqu'en 1952. Plus tard, en 1966, une politique des «portes ouvertes» pour l'immigration qui abolissait la discrimination pour des motifs de race, aboutit à un afflux de nouveaux immigrants, mais sans dépasser le quota de 1 000 personnes par an. Ce groupe d'immigrants fut caractérisé comme étant très instruit et compétent. Un autre groupe d'immigrants, constituant un petit nombre, était formé de ceux qui s'étaient rapatriés avec leurs parents et pour qui les pleins droits de la citoyenneté ne furent pas facilement rétablis.

L'afflux d'immigrants, en 1966 et pendant les années qui suivirent, constitua un heureux apport dans le domaine culturel. À une époque de relations plus étroites sur le plan mondial, une meilleure compréhension réciproque de nos communautés et d'autres nations est rehaussée par des programmes spéciaux comme le jumelage des villes, les programmes d'échanges d'étudiants et de professionnels, les entreprises bilatérales, l'intérêt et le soutien des langues d'origine, ainsi que les échanges culturels et

communautaires.

La Japanese Canadian Citizens' Association (JCCA), organisme d'ensemble à base communautaire, avait défendu les revendications de la communauté et lutté pour le droit de vote et la réforme de l'immigration, ainsi que pour sa vie économique, sociale, culturelle, politique, éducative et de loisirs. Elle a collaboré avec d'autres organismes pour résoudre quelques-uns des problèmes et sujets de préoccupation. Étant donné la dissémination de la population japonaise-Canadienne, on a envisagé de choisir un endroit central, à Toronto, pour répondre aux besoins de la communauté. Après de nombreux efforts, le Centre culturel japonais-Canadien (JCCC) a été officiellement ouvert à Don Mills, en Ontario, en juin 1964. En tant que cœur de la communauté, il fait mieux comprendre la culture japonaise-Canadienne à ses membres et à la société en général. Il existe un centre semblable à Hamilton; Ottawa a l'intention d'en créer un; tandis que des communautés plus petites participent aux programmes multiculturels de la localité. Un centre de soins pour personnes âgées, le Nipponia Home, à Beamsville, en Ontario, qui a ouvert ses portes il y a 35 ans, répond de façon unique aux besoins des *Issei* japonais (de la première génération). On prévoit la création d'un autre établissement du même genre à Toronto, en réponse aux besoins locaux. Des organismes japonais existent aussi à Thunder Bay, ainsi que dans la banlieue de la communauté urbaine de Toronto.

Grâce à leur dur labeur et à leurs réalisations dans le domaine de l'éducation, les Japonais-Canadiens ont réussi à pénétrer tous les domaines de l'emploi et toutes les professions. Parmi les Japonais-Canadiens célèbres, citons : David Suzuki, chercheur, auteur, personnalité de la télévision et activiste dans le domaine de l'environnement; Raymond Moriyama, architecte; Kaz Nakamura, artiste; Denise Fujiwara, dans les arts de la scène; Glenn

Michibata, dans les sports; Tom Shoyama, ancien sous-ministre de Finances Canada; et Ken Adachi, auteur du premier ouvrage complet sur l'histoire des Japonais-Canadiens.

Dans les premiers temps de l'immigration et de l'installation des Japonais au Canada, aucune tentative importante ne fut faite pour comprendre les nouveaux arrivants. Le ressort et la ténacité des *Nisei* (de la deuxième génération), fortifiés par les valeurs traditionnelles que leur avaient conférées les *Issei*, c'est-à-dire la réserve, la persévérance et le respect inné de l'autorité, les ont aidés à passer l'éponge sur le traumatisme de l'évacuation et à refaire leur vie. Maintenant, des générations plus tard, la voix des *Sansei* (la troisième génération), nés dans les années 50 et 60, se fait entendre. Comme groupe, ils sont très instruits, car ils ont grandi entièrement dans la société canadienne, et un grand nombre d'entre eux ont épousé des non-Japonais (90 %). Aujourd'hui, comme ils vivent dans une société multiculturelle, on met l'accent sur la nécessité de conserver son propre patrimoine et de comprendre et d'apprécier d'autres cultures.

Cet été, les autochtones canadiens et les Japonais-Canadiens fêteront ensemble, du 5 au 7 juillet 1991, à Harbourfront, à Toronto, le Festival de l'Esprit de la Terre. Au cours de cette importante manifestation interculturelle, à

laquelle participeront les Premières Nations et les communautés japonaises-canadiennes, ce partenariat culturel unique en son genre portera sur les thèmes de la survivance culturelle, de l'échange entre communautés, de l'amitié, le tout en l'honneur de notre planète, la Terre. Son programme englobera l'art, la musique, la danse, l'art dramatique, la littérature, l'artisanat, la cuisine, le cinéma, l'art du tambour, ainsi qu'une importante conférence sur l'environnement. Le Festival de l'Esprit de la Terre sera le fruit d'une collaboration intéressante visant à promouvoir une meilleure compréhension des valeurs, d'une culture et d'une fierté partagées.

Après une longue lutte pour le redressement des torts, une entente a été conclue avec le gouvernement fédéral le 22 septembre 1988, qui accordait 291 millions de dollars en compensation aux japonais-canadiens survivants qui avaient perdu leurs terres, leurs maisons, leurs entreprises et leurs droits de la personne pendant la Seconde Guerre mondiale. Comme le disait le premier ministre Lester Pearson : «[...] une tache noire sur le sens de l'équité traditionnel du Canada [...]» faisait désormais partie de l'histoire et le dernier vestige de l'expérience traumatisante de l'évacuation des Japonais devait être réglé, sans être jamais oublié.

Ritsuko Inouye
Roxanne Myschyshyn

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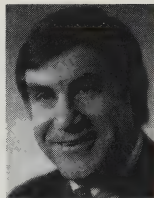
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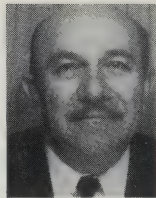
Alfred Abouchar



Herbert James Allen



Zygmunt
Andruszkiewicz



James Imre
Antaloczy

Alfred Abouchar LEBANESE CANADIAN *Eastern Region*

Mr. Abouchar, a Lebanese Canadian, is a renowned educator. A graduate in sciences from the American University in Cairo, he pursued his education in Ontario, obtained a B.Ed. and M.Sc. in physics from the University of Western Ontario and an M.Ed. in computer studies from the Ontario Institute for Studies in Education. Mr. Abouchar has been involved in a variety of enterprises dealing with education, social and community affairs and has succeeded in establishing himself as a businessman. Mr. Abouchar is the founder of L'Association multiculturelle Francophone de l'Ontario and a member of the board of directors of this association.

Herbert James Allen ITALIAN SCOTTISH CANADIAN *Niagara-Golden Horseshoe Region*

Mr. Allen is a broadcaster and media relations representative for the Canadian Broadcasting Corporation.

He is a member of the executive board of the Ontario Multicultural Association and was the organizer of its annual conference in

Hamilton in 1987. He has served as a public school trustee on the Hamilton Board of Education and in 1985 received the "Broadcaster of the Year" award from the National Association of Broadcast Educators of Canada.

Mr. Allen is currently engaged in writing a drama on the multicultural implications of the 1946 Stelco strike in Hamilton.

Zygmunt Andruszkiewicz POLISH CANADIAN *Niagara-Golden Horseshoe Region*

Mr. Andruszkiewicz is a machinist with Varsity Inc. He is the former president of Branch 10 of the Polish Alliance and an active member of the Ethnocultural Fest Committee for many years.

James Imre Antaloczy HUNGARIAN CANADIAN *Niagara-Golden Horseshoe Region*

Mr. Antaloczy has been a real estate broker for the last twenty years. He is also experienced in hotel management and the performing arts, including singing and conducting. His volunteer engagements are with the Hamilton Folk Art Council and the Hungarian Culture Society.

MEMBRES DU CCRCMO 1990/91

Alfred Abouchar CANADIEN D'ORIGINE LIBANAISE *Région de l'Est*

M. Abouchar, Canadien d'origine libanaise est un éducateur de renom. Diplômé ès sciences de l'Université américaine du Caire, il a poursuivi ses études en Ontario où il a obtenu un B.Ed. et M.Sc. en physique à l'Université de Western Ontario et un M.Ed. en informatique à l'Institut d'études pédagogiques de l'Ontario. M. Abouchar s'est occupé de divers projets du domaine de l'éducation, des affaires sociales et communautaires et il a réussi à s'imposer dans le monde des affaires. M. Abouchar est le fondateur de l'Association multiculturelle francophone de l'Ontario et membre du conseil d'administration de cette association qui vient d'être constituée.

Herbert James Allen CANADIEN D'ORIGINE ITALO-ÉCOSSAISE *Région du Niagara-Golden Horseshoe*

M. Allen est annonceur et représentant des relations avec les médias à Radio-Canada.

Il est membre du conseil exécutif de l'Ontario Multicultural Association et a organisé son congrès annuel qui s'est tenu à Hamilton en 1987. Il était conseiller scolaire au conseil de l'éducation de Hamilton et, en 1985, il a reçu le prix du « téléaste de l'année » décerné par la National Association of Broadcast Educators of Canada.

M. Allen est en train d'écrire une pièce de théâtre sur les implications multiculturelles de la grève de 1946 de l'entreprise Stelco à Hamilton.

Zygmunt Andruszkiewicz CANADIEN D'ORIGINE POLONAISE *Région du Niagara-Golden Horseshoe*

M. Andruszkiewicz est machiniste à Varsity Inc. Il est l'ancien président de la succursale 10 de la Polish Alliance et un membre actif de comité d'Ethnocultural Fest depuis des nombreuses années.

James Imre Antaloczy CANADIEN D'ORIGINE HONGROISE *Région du Niagara-Golden Horseshoe*

M. Antaloczy est un agent immobilier depuis 20 ans. Il a également acquis de l'expérience dans la gestion hôtelière et les arts du spectacle, à titre de chanteur et de chef d'orchestre. Il a servi, à titre bénévole, le conseil des arts folkloriques de Hamilton et la Hungarian Culture Society.



Micaela Carolina
Arnold



Sarkis Assadourian



Robert Bak



Valda Edite Bammers



Sudershen Kumar
Beri



Asha Bidani

Micaela Carolina Arnold
PERUVIAN CANADIAN

Niagara-Golden Horseshoe Region

Micaela Arnold is a Spanish instructor with the Durham Region Roman Catholic Separate School Board, Durham College Continuing Education, the Oshawa Senior Citizens Centre, and the Durham Board of Education, Oshawa. She has also served as a volunteer tutor with the Durham Board of Education's Adult Basic Literacy Program, and as translator for the Oshawa Community, Durham region, for a number of years.

In 1983, she established The Spanish Canadian Cultural Society in Oshawa, Ontario, of which she is a continuing member.

This year, she received her diploma in Early Childhood Education.

Sarkis Assadourian
ARMENIAN CANADIAN
Metro Toronto Region

Mr. Assadourian is an engineer with considerable managerial experience. He is self-employed, being owner of S.R.V. Cleaning Company.

His voluntary community involvement stretches over a period of fifteen years. For two and a half years, he was the executive director of the Armenian Community Centre, during which time he organized numerous community programs. He has served two terms on the

Micaela Carolina Arnold
PÉRUVO-CANADIENNE
Région du Niagara-Golden Horseshoe

Micaela Arnold enseigne l'espagnol pour le Conseil scolaire catholique de la région de Durham, le département d'éducation permanente du Durham College, le Centre pour personnes âgées d'Oshawa et le Conseil de l'éducation de Durham, à Oshawa. Elle a également été professeure particulière à titre bénévole dans le cadre du Programme d'alphabétisation de base pour adultes du Conseil de l'éducation de Durham, ainsi que traductrice pour la communauté d'Oshawa, région de Durham, depuis un certain nombre d'années.

En 1983, elle a fondé à Oshawa, en Ontario, la Spanish Canadian Cultural Society, dont elle est toujours membre.

Cette année, elle a obtenu son diplôme en éducation préscolaire.

Sarkis Assadourian
CANADIEN D'ORIGINE ARMÉNIENNE
Région métropolitaine de Toronto

M. Assadourian est ingénieur avec une vaste expérience dans le domaine de la gestion. Il est le propriétaire de S.R.V. Cleaning Company.

Son action communautaire bénévole s'étend sur 15 ans. Il a été directeur administratif du centre communautaire arménien pendant deux ans et demi, au cours desquels il a organisé de nombreux programmes communautaires. Il a

Canadien Consultative Council on Multiculturalism.

Robert Bak
KOREAN CANADIAN
Niagara-Golden Horseshoe Region

Mr. Bak is a graduate of the University of Seoul, Korea. He is a member of the Race and Ethnocultural Relations Committee in Vaughan Township, founder of a Korean community centre for multiculturalism located in Thornhill, and is an executive member of the Korean Canadian Cultural Association of Metropolitan Toronto in North York.

Valda Edite Bammers
LATVIAN CANADIAN
Northern Region

Valda Bammers' extensive experience in education includes her work as an educational consultant, administrator, and most recently, her position as vice-principal for the Espanola Board of Education.

She is actively involved in the Espanola WTA (The Federation of Women Teachers' Association of Ontario), as president, regional convenor, and provincial convenor. Her special expertise is in the field of computers in the classroom, special education, and gifted education.

Her professional affiliations include, amongst others, the International Council for

rempli deux mandats au Conseil consultatif canadien du multiculturalisme (maintenant le Conseil canadien du multiculturalisme).

Robert Bak
CANADIEN D'ORIGINE CORÉENNE
Région du Niagara-Golden Horseshoe

M. Bak est diplômé de l'Université de Séoul, en Corée. Il est membre du comité des relations interraciales et ethnoculturelles du canton de Vaughan, fondateur du centre communautaire coréen pour le multiculturalisme situé à Thornhill et membre du conseil de la Korean Canadian Cultural Association de la communauté urbaine de Toronto à North York.

Valda Edite Bammers
LATVO-CANADIENNE
Région du Nord

Valda Bammers possède une vaste expérience en éducation, notamment à titre d'experte-conseil en éducation, d'administratrice et, plus récemment, directrice adjointe au Conseil de l'éducation d'Espanola.

Elle participe aux activités de la WTA (Federation of Women Teachers of Ontario) d'Espanola, aux postes de présidente, de convocatrice régionale et de convocatrice provinciale. Son domaine de spécialisation est l'utilisation des ordinateurs en classe, l'orthopédagogie et l'éducation des surdoyés.

Parmi ses affiliations professionnelles, citons entre autres l'International Council for

Computers in Education, the Educational Computing Organization of Ontario, and "Spidola" - Association of University Educated Latvian Women.

Sudershen Kumar Beri
KENYAN CANADIAN
Metro Toronto Region

Mr. Beri is presently employed as a life insurance underwriter dealing with personal financial management, group insurance. Prior to coming to Canada he was a civil servant with the Kenyan government, where he served for seven years as chief personnel officer and finally for a three year term as under secretary.

Asha Bidani
INDIAN CANADIAN
Metro Toronto Region

Mrs. Bidani is a teacher and a speech therapist, and is currently teaching in Etobicoke. As the former president of A.W.I.C. (Association of Women of India in Canada) and N.A.C.O.I. (National Association of Canadians of Origin in India), she continues her community involvement by being a member of the Canadian Ethnocultural Council and by working with the Multicultural Department of the Etobicoke Board of Education. Presently, she also serves on a multicultural committee in the Ministry of Education.

Computers in Education, l'Éducation Computing Organization of Ontario et "Spidola" - Association of University Educated Latvian Women.

Sudershen Kumar Beri
CANADIEN D'ORIGINE KÉNYENNE
Région métropolitaine de Toronto

À l'heure actuelle, M. Beri est agent d'assurance-vie dans le domaine de la gestion des finances personnelles et de l'assurance collective. Avant d'immigrer au Canada, il était fonctionnaire au gouvernement du Kenya où il a travaillé pendant sept ans à titre de chef du personnel et, trois ans, à titre de sous-secrétaire d'État.

Asha Bidani
CANADIENNE D'ORIGINE INDIENNE
Région métropolitaine de Toronto

Mme Bidani est enseignante et orthophoniste. À l'heure actuelle, elle enseigne à Etobicoke. À titre d'ancienne présidente de A.W.I.C. (Association of Women of India in Canada) et de N.A.C.O.I. (National Association of Canadians of Origin in India), elle participe à la vie communautaire à titre de membre du Conseil ethnoculturel du Canada et collabore avec le département des affaires multiculturelles du conseil de l'éducation d'Etobicoke. À l'heure actuelle, elle est également membre du comité sur les affaires multiculturelles du ministère de l'Éducation.



Ivan Boyko



Mohammed Brihmi



Lucia de Jesus Leite
Cardoso



Nina Chahal



Mila Chavez-Wong



Sokhom Chek

Ivan Boyko

UKRAINIAN CANADIAN
Niagara-Golden Horseshoe Region

Mr. Boyko is a retired public health inspector with many years of involvement with the Hamilton Ukrainian community and other ethnic communities. He is honorary president of the Ukrainian Canadian Committee in Hamilton, chairperson of the Personnel Committee of the Hamilton and District Multicultural Council, and board of directors for Seniors Apartments in the Ukrainian Villa.

Mohammed Brihmi

MOROCCAN CANADIAN
Metro Toronto Region

Mr. Brihmi is a graduate of Université Picardie, France and McGill University, P.Q. His multilingual knowledge and demonstrated interest in French services, and work being done in Integrated Rural Development by the United Nations have contributed to his present involvement with multiculturalism. He is co-founder of L'Association multiculturelle Francophone de l'Ontario.

Ivan Boyko

CANADIEN D'ORIGINE UKRAINIENNE
Région du Niagara-Golden Horseshoe

M. Boyko est inspecteur d'hygiène publique à la retraite qui s'occupe depuis très longtemps des affaires de la communauté ukrainienne de Hamilton et d'autres communautés ethniques. Il est président honoraire du Ukrainian Canadian Committee de Hamilton, président du comité du personnel du conseil multiculturel de Hamilton et des environs et il siège au conseil d'administration du complexe d'appartements pour personnes âgées de la Ukrainian Villa.

Mohammed Brihmi

CANADIEN D'ORIGINE MAROCAINE
Région métropolitaine de Toronto

M. Brihmi est diplômé de l'Université de Picardie, en France, et de l'Université McGill, au Québec. Son goût pour les langues étrangères, son intérêt pour les services en français et le développement agricole intégré des Nations Unies ont beaucoup contribué à son action actuelle pour le multiculturalisme. Il est l'un des fondateurs de l'Association multiculturelle francophone de l'Ontario.

Lucia de Jesus Leite Cardoso
PORTUGUESE CANADIAN
Metro Toronto Region

Mrs. Cardoso is the general manager of a business planning and immigration consultancy company. She is president (administration) of the First Portuguese Canadian Cultural Centre, and has various other community responsibilities.

Nina Chahal

EAST INDIAN CANADIAN
Eastern Region

Mrs. Chahal has been employed with the Frontenac County Board of Education since 1983 as a teacher and multicultural consultant. Upon completing a Master's degree in English she worked as a lecturer and ESL research teacher, and directed her skills to various multicultural initiatives. Mrs. Chahal has served as a public relations officer for Kingston and District Folks Council, as a director of Sir John A. McDonald committee, and on various community boards.

Lucia de Jesus Leite Cardoso

CANADIENNE D'ORIGINE PORTUGAISE
Région métropolitaine de Toronto

Mme Cardoso est directrice générale d'un bureau de planification des affaires et de consultation en matière d'immigration. Elle est présidente (administration) du premier centre culturel portugais-canadien et assume de nombreuses responsabilités dans la communauté.

Nina Chahal

CANADIENNE D'ORIGINE INDIENNE
Région de l'Est

Mme Chahal est enseignante au conseil de l'éducation du comté de Frontenac depuis 1983 et conseillère des affaires multiculturelles. Après avoir obtenu une maîtrise en anglais, elle a enseigné et fait des recherches en anglais langue seconde et a appliqué ses compétences à plusieurs programmes multiculturels. Mme Chahal était responsable des relations publiques du conseil folklorique de Kingston et des environs, membre du conseil du comité Sir John A. McDonald et elle siège au conseil d'administration de divers organismes communautaires.

Mila Chavez-Wong

FILIPINA CANADIAN
Northern Region

Ms. Wong is a registered nurse with post-graduate intensive care certification and experience. She is manager and owner of Canadian Medical Rehabilitation Services in Sudbury.

In service to her community Ms. Wong has worked as a member of the Advisory Council on Employment and Immigration, a United Way Board Member, the Second World Junior Games Awards Committee representative, and, from 1985-89, as president of the Sudbury Multicultural and Folk Arts Association.

Sokhom Chek

CAMBODIAN CANADIAN
Metro Toronto Region

Mrs. Chek is a medical secretary. She has been very active in the Cambodian community in Ontario and has held a number of positions including counsellor and program assistant for Kingston and District Immigration Services, and co-ordinator and vice-president of the Canadian Cambodian Association of Ontario.

Mila Chavez-Wong

CANADIENNE D'ORIGINE PHILIPPINE
Région du Nord

Mme Wong est une infirmière autorisée possédant un certificat d'études supérieures en soins intensifs et une expérience dans le domaine. Elle dirige le Canadian Medical Rehabilitation Services de Sudbury dont elle est la propriétaire.

Pour servir sa communauté, Mme Wong était membre du conseil consultatif en matière d'emploi et d'immigration, membre du conseil d'administration de Centraide, représentante du comité des prix du second championnat mondial junior (Second World Junior Games) et, de 1985 à 1989, elle était présidente de l'association multiculturelle des arts folkloriques de Sudbury.

Sokhom Chek

CANADIENNE D'ORIGINE CAMBODGIENNE
Région métropolitaine de Toronto

Mme Chek est secrétaire médicale. Elle a joué un rôle très actif au sein de la communauté cambodienne en Ontario et a occupé divers postes, dont celui de conseillère et adjointe au programme des services d'immigration de Kingston et des environs et de coordonnatrice et vice-présidente de la Canadian Cambodian Association of Ontario.



Don Curry



Elvira d'Ambrosio



Alicia Diaz



Trac Bang (Chuck)
Do



Antonio P. Doctor



Royce Fiacconi

Don Curry
CANADIEN
Northern Region

Don Curry is the director of public affairs for Canadore College of Applied Arts and Technology, in North Bay, Ontario.

He continues to be actively involved in the Nipissing community, and was instrumental in organizing the first International Day for the Elimination of Racial Discrimination as well as being the project co-director for the 1990 project for North Bay, Sudbury, and New Liskeard.

His previous position was as a faculty member and co-ordinator of the Print Journalism Program at Canadore College for ten years. Prior to his career with Canadore, he was a newspaper reporter and editor in Kirkland Lake, New Liskeard, Peterborough, Ottawa, and Vancouver.

His community involvement includes: member of the board of directors, Nipissing Crime Stoppers; member of the board of directors, Nipissing Liberal Association; and member of the Tourism Advisory Committee, City of North Bay.

Elvira d'Ambrosio
ITALIAN CANADIAN
Metro Toronto Region

Elvira d'Ambrosio is a lawyer who practices municipal law. She has been deeply

Don Curry
CANADIEN
Région du Nord

Don Curry est le directeur des affaires publiques du Collège d'arts appliqués et de technologie Canadore, à North Bay, en Ontario.

Il participe toujours aux activités de la communauté de Nipissing et a joué un rôle prépondérant dans l'organisation de la première Journée internationale pour l'élimination de la discrimination raciale, en plus de son rôle de codirecteur du projet de 1990 pour North Bay, Sudbury et New Liskeard.

Il a occupé auparavant un poste de membre du corps enseignant et de coordonnateur du programme de journalisme écrit au Collège Canadore pendant dix ans. Avant d'entrer à Canadore, il était journaliste et rédacteur à Kirkland Lake, New Liskeard, Peterborough, Ottawa et Vancouver.

Il participe à des activités communautaires aux postes suivants : membre du conseil d'administration de Nipissing Crime Stoppers; membre du conseil d'administration de l'Association libérale de Nipissing; et membre du Comité consultatif du tourisme de la ville de North Bay.

Elvira d'Ambrosio
CANADIENNE D'ORIGINE ITALIENNE
Région métropolitaine de Toronto

Elvira d'Ambrosio est avocate, spécialisée en droit municipal. Elle a participé activement aux activités de la communauté italo-canadienne

involved in the Italian Canadian community through organizations such as the Canadian Italian Business and Professional Association and as a former treasurer of the National Congress of Italian Canadians. In recent years she has concentrated her community work on furthering cross-cultural issues.

Alicia Diaz
CHILEAN CANADIAN
Niagara-Golden Horseshoe Region

As a social worker and public administrator, Ms. Diaz's professional career and community involvements have been intertwined. Ms. Diaz was also one of the founding members of the Hispanic Social Council.

She is presently a counsellor with the North York Women's Shelter. Earlier, she was executive director of the Latin American Community Centre and counsellor to the Family Service Association of Metropolitan Toronto.

Trac Bang (Chuck) Do
CHINESE VIETNAMESE CANADIAN
Metro Toronto Region

Mr. Do is general manager of Indo-Chinese Investment Ltd., and vice-president of public relations, Sam You Enterprises (Canada) Inc., which manages business between Canada and South East Asia.

par l'entremise d'organismes comme l'Association des gens d'affaires et professionnels italo-canadiens et a été trésorière du Congrès national des Italo-Canadiens. Depuis quelques années, elle concentre ses activités communautaires sur la promotion des questions interculturelles.

Alicia Diaz
CANADIENNE D'ORIGINE CHILIENNE
Région du Niagara-Golden Horseshoe

La carrière professionnelle de Mme Diaz dans les services sociaux et l'administration publique et son rôle dans la communauté, à titre de bénévole, sont étroitement liés. Mme Diaz était également l'une des fondatrices du Hispanic Social Council.

À l'heure actuelle, elle est conseillère au centre d'hébergement des femmes de North York. Avant, elle était directrice administrative du centre communautaire d'Amérique latine et conseillère à la Family Service Association de la communauté urbaine de Toronto.

Trac Bang (Chuck) Do
SINO-VIETNAMESE CANADIEN
Région métropolitaine de Toronto

M. Do est directeur général de l'Indo-Chinese Investment Ltd. et vice-président aux relations publiques de Sam You Enterprises (Canada) Inc., qui effectue des opérations commerciales entre le Canada et l'Asie du Sud-Est.

Mr. Do is very active in the Indo-Chinese community, as general secretary and director of the Chou Chow Association of Ontario, and business advisor to the Vietnamese, Cambodian, Laotian, Chinese Services Association in Ontario.

Antonio P. Doctor
FILIPINO CANADIAN
Western Region

Mr. Doctor is associate professor of Visual Arts at the University of Windsor. He was founding president of the Filipino Organization of Windsor, founding commander of the Windsor chapter of the Order of Rizal, and is an advisor to various Filipino-Canadian civic and cultural organizations in Windsor. He has been involved in multicultural and artistic activities in Southwestern Ontario for over 25 years.

Royce Fiacconi
ITALIAN CANADIAN
Northern Region

Mr. Fiacconi works for the Algoma Steel Corporation as a planner scheduler. He is currently a member of the G. Marconi Society, the Algo Club, and the Sault and District Anglers Association, and is very active in local federal, provincial, and municipal politics.

M. Do est très actif dans la communauté indochinoise, en tant que secrétaire général et administrateur de la Chou Chow Association of Ontario, et est expert-conseil commercial de la Vietnamese, Cambodian, Laotian, Chinese Services Association in Ontario.

Antonio P. Doctor
CANADIEN D'ORIGINE PHILIPPINE
Région de l'Ouest

M. Doctor est professeur agrégé d'arts visuels à l'Université de Windsor. Il est président fondateur de la Filipino Organization de Windsor, chevalier fondateur du chapitre de Windsor de l'Ordre de Rizal et conseiller auprès des divers organismes culturels et civiques philippino-canadiens. Il s'occupe des affaires multiculturelles et artistiques dans le Sud-Ouest de l'Ontario depuis plus de 25 ans.

Royce Fiacconi
CANADIENNE D'ORIGINE ITALIENNE
Région du Nord

M. Fiacconi travaille pour l'Algoma Steel Corporation, où il remplit les fonctions de planificateur de production. Il est actuellement membre de la G. Marconi Society, de l'Algo Club et de la Sault and District Anglers Association. Il s'occupe de nombreuses activités dans la politique fédérale, provinciale et locale.



Aida Farrag Graff



Livia Hachkowski



Sung Taek (Sam)
Hahn



Christos
Hatzzianniss



Jesus Hernando



Mary Huschka

Aida Farrag Graff
EGYPTIAN CANADIAN
Metro Toronto Region

Dr. Graff is Dean of Women at Victoria College, University of Toronto. She is currently co-ordinator of the Arab Canadian Women's Network and has chaired the Coalition of Visible Minority Women. She has taken part in a number of international conferences.

Livia Hachkowski
UKRAINIAN CANADIAN
Northern Region

Mrs. Hachkowski has a diversified career encompassing the nursing and teaching professions, and management/ownership of a hotel. She has served as a volunteer in both education and community services and as a board member of the YMCA and founding director of the North Bay Ukrainian Canadian Association.

Aida Farrag Graff
CANADIENNE D'ORIGINE ÉGYPTIENNE
Région métropolitaine de Toronto

Le docteur Graff est doyenne des femmes au collège Victoria, Université de Toronto. Elle est coordonnatrice du réseau des femmes canadiennes arabes et présidente de la Coalition of Visible Minority Women. Elle est intervenue dans plusieurs conférences internationales.

Livia Hachkowski
CANADIENNE D'ORIGINE UKRAINIENNE
Région du Nord

Mme Hachkowski a suivi une carrière très variée englobant les sciences infirmières et l'enseignement, ainsi que la direction d'un hôtel dont elle était propriétaire. Elle a participé à l'éducation et aux services communautaires à titre de bénévole, elle siège au conseil d'administration du YMCA et elle est administratrice-fondatrice de la North Bay Ukrainian Canadian Association.

Sung Taek (Sam) Hahn
KOREAN CANADIAN
Metro Toronto Region

Mr. Hahn is presently the director of Quality Control and Regulatory Affairs of Pennwalt Inc. Pharmaceuticals Division. His professional affiliation entails membership in Canadian and American pharmaceutical associations, and the New York Academy of Sciences. Mr. Hahn is extremely active in the Korean-Canadian Cultural Association, where he held the post of executive vice-president, and is now a director. He is also chairperson of the Korean-Canadian Council for the Seoul Olympics 1988, in support of Canadian Olympic athletes.

Christos Hatzzianniss
GREEK CANADIAN
Metro Toronto Region

Mr. Hatzzianniss is a sales representative for Merryland Real Estate Inc. He is president of choreography in the Greek community of Metropolitan Toronto and a founding member and vice-president of Hellenic Youth of Canada. Mr. Hatzzianniss is also an honorary member of the Cypriot Society of Ontario.

Sung Taek (Sam) Hahn
CANADIEN D'ORIGINE CORÉENNE
Région métropolitaine de Toronto

À l'heure actuelle, M. Hahn est directeur du contrôle de la qualité et des questions de réglementation de Pennwalt Inc. Pharmaceuticals Division. Il est membre d'associations pharmaceutiques canadiennes et américaines et de la New York Academy of Sciences et joue un rôle extrêmement actif dans la Korean Canadian Cultural Association dont il était le vice-président administratif et il continue de siéger au conseil d'administration. Il est également président du conseil coréo-canadiens pour les Jeux olympiques de Séoul de 1988, chargé d'encourager les athlètes canadiens aux Jeux olympiques.

Christos Hatzzianniss
CANADIEN D'ORIGINE GRECQUE
Région métropolitaine de Toronto

M. Hatzzianniss est un agent chez Merryland Real Estate Inc. Il dirige la chorégraphie dans la communauté grecque de la communauté urbaine de Toronto et est membre fondateur et vice-président de l'association Hellenic Youth of Canada. M. Hatzzianniss est également membre honoraire de la Cypriot Society of Canada.

Jesus Hernando
SPANISH CANADIAN
Metro Toronto Region

Mr. Hernando is a tool and die maker with Canadian General Electric. He is an active member of the Canadian Hispanic Congress, former president of the Club Hispano board of directors, and is now co-ordinator of administration for Club Hispano. Mr. Hernando recently received an Ontario Ethnic award for 18 years of voluntary service to the community.

Mary Huschka
GERMAN ROMANIAN CANADIAN
Western Region

Mrs. Huschka is the president of Concordia Club (Canadian-German Society) of Kitchener. She has also been the director of the Parents of Deaf and Hard of Hearing Association in Kitchener. She is also a director of Oktoberfest Inc.

Jesus Hernando
CANADIEN D'ORIGINE ESPAGNOLE
Région métropolitaine de Toronto

M. Hernando est ouvrier-outilleur-ajusteur à la Compagnie Générale Électrique du Canada. Il joue un rôle actif au sein du Canadian Hispanic Congress; il est l'ancien président du conseil d'administration du Club Hispano et, à l'heure actuelle, est le coordonnateur de l'administration du Club Hispano. On vient de lui décerner le prix ethnique de l'Ontario pour ses 18 ans de service bénévole dans la communauté.

Mary Huschka
CANADIENNE D'ORIGINE GERMANO-ROUMAINE
Région de l'Ouest

Mme Huschka est présidente du club Concordia (société germano-canadienne) de Kitchener. Elle était également directrice de Parents of Deaf and Hard of Hearing Associates à Kitchener. En outre, elle siège au conseil d'administration de Oktoberfest Inc.



Ann Ilijanic



Ritsuko Inouye



Claudia Denise Jones



Salim Kanji



Asif A. Khan



Irene Lukasewych-Dziki

Ann Ilijanic
SLOVAK CANADIAN
Western Region

Mrs. Ilijanic has served her community as a member of the Windsor and Essex County Multicultural Council, trustee of the Windsor Board of Education, member of the Planning Advisory Committee for the City of Windsor and member of the Canadian Slovak League.

Ritsuko Inouye
JAPANESE CANADIAN
Metro Toronto Region

Mrs. Inouye is a graduate of the University of Western Ontario with a work experience that encompasses administration, computers and technology.

She has been associated from 1949 with the Japanese Canadian Citizens Association, an umbrella organization for the Japanese community involved in political, educational, cultural, welfare and social activities. Her dedicated voluntarism resulted in her assuming the office of projects chairperson, vice-president and president of the association. As national secretary and vice-president, she was deeply involved in the publication of *The Enemy That Never Was*.

Ann Ilijanic
CANADIENNE D'ORIGINE SLOVAQUE
Région de l'Ouest

Mme Ilijanic s'est mise au service de sa communauté à titre de membre du conseil du multiculturalisme de Windsor et du comté d'Essex, de conseillère scolaire du conseil de l'éducation de Windsor, de membre du comité consultatif de planification de la ville de Windsor et de la Canadian Slovak League.

Ritsuko Inouye
CANADIENNE D'ORIGINE JAPONAISE
Région métropolitaine de Toronto

Mme Inouye est diplômée de l'Université Western Ontario et travaille dans le domaine de l'administration, de l'informatique et de la technologie.

Elle est associée depuis 1949 à la Japanese Canadian Citizens Association, un organisme qui regroupe toutes les associations communautaires, politiques, éducatives, culturelles et sociales de la communauté japonaise. Son sens du dévouement l'a portée à accepter de diriger, à titre bénévole, des projets et de devenir vice-présidente, puis présidente de cette association. À titre de secrétaire nationale et de vice-présidente de l'association, elle a participé de près à la publication de l'ouvrage « *The Enemy That Never Was* ».

Claudia Denise Jones
JAMAICAN CANADIAN
Metro Toronto Region

Mrs. Jones received a B.A. in Communication Studies from the University of Windsor. Her employment experience entails broadcast and journalism, public relations, administration and program management.

She has served as a director on Sudbury's Multicultural Folk Arts Association, member of the Mayor's Committee and Race Relations Committee in Mississauga besides hosting and producing a weekly radio program. Mrs. Jones is a writer, actress and play producer and with her husband has had outstanding success with "Jones & Jones Productions".

Salim Kanji
TANZANIAN CANADIAN
Niagara-Golden Horseshoe Region

Mr. Kanji is a chartered accountant with Globe Realty Ltd., a subsidiary of the Royal Bank of Canada. He acquired his education and training abroad and in Canada and has served his community as a member of the Lions Club International.

Claudia Denise Jones
CANADIENNE D'ORIGINE JAMAICAINE
Région métropolitaine de Toronto

Mme Jones possède un B.A. en communications de l'Université Windsor. Son expérience professionnelle englobe la radiotélédiffusion et le journalisme, les relations publiques, l'administration et la gestion de programmes.

Elle a siégé au conseil d'administration de l'association multiculturelle des arts folkloriques de Sudbury, elle est membre du comité du maire et du comité des relations interraciales à Mississauga et produit un programme hebdomadaire de radio dont elle est l'animatrice. Mme Jones est auteure, actrice et productrice de théâtre et, avec son mari, a remporté un très grand succès avec « Jones & Jones Productions ».

Salim Kanji
CANADIEN D'ORIGINE TANZANIEENNE
Région du Niagara-Golden Horseshoe

M. Kanji est comptable agréé à Globe Realty Ltd., filiale de la Banque Royale du Canada. Il a fait ses études à l'étranger et au Canada et servi sa communauté à titre de membre du Lions Club International.

Asif A. Khan
PAKISTANI CANADIAN
Metro Toronto Region

Mr. Khan is a senior building officer for the City of Scarborough. He is vice-president of the National Federation of Pakistani-Canadians, president of the Canada League of Pakistanis of Metro Toronto, past member of the Canadian Multicultural Council, past vice-president of the Multicultural and Race Relations Committee of Human Services of Scarborough and member of the Policy Advisory Committee, Scarborough Board of Education on Multiculturalism and Race Relations.

Irene Lukasewych-Dziki
UKRAINIAN CANADIAN
Metro Toronto Region

Mrs. Lukasewych-Dziki is a self-employed physiotherapist. She is president of the Canadian-Ukrainian Opera Association and chairperson of Kruk Art Foundation. She has been on a number of medical advisory councils over the years, including the Ontario Geriatric Research Foundation.

Asif A. Khan
CANADIEN D'ORIGINE PAKISTANAISE
Région métropolitaine de Toronto

M. Khan est agent principal de construction à la ville de Scarborough. Il est vice-président de la National Federation of Pakistani Canadians, président de la Canada League of Pakistanis of Metro Toronto, ancien membre du Conseil canadien multiculturalisme, ancien vice-président du comité des relations interraciales et du multiculturalisme de Scarborough et membre du comité consultatif des politiques du conseil de l'éducation de Scarborough en matière de multiculturalisme et de relations interraciales.

Irene Lukasewych-Dziki
CANADIENNE D'ORIGINE UKRAINIENNE
Région métropolitaine de Toronto

Mme Lukasewych-Dziki est physiothérapeute indépendante. Elle est présidente de la Canadian-Ukrainian Opera Association et présidente de la Kruk Art Foundation pour les arts. Elle est membre de plusieurs conseils consultatifs médicaux dont l'Ontario Geriatric Research Foundation.



Rebecca Maki



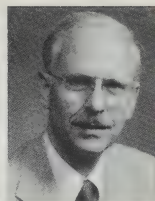
Marion Mayman



Dominic Mendes



Patricia Mestern



John Richard Meyer



Pilar Tan Miguel

Rebecca Maki
CREE CANADIAN
Northern Region

Mrs. Maki is a certified teacher and graduate of Lakehead University. After working as an elementary school teacher, education counsellor, and post-secondary counsellor, she assumed responsibilities as assistant education director, with the Northern Nishnawbe Education Council. Besides volunteering time on various community committees, she has served on the board of governors of Confederation College.

Marion Mayman
CANADIAN
Eastern Region

Mrs. Mayman is a board member of Nepean Jewish Social Services Agency, and the Agudath Israel Synagogue Sisterhood. She has been involved in volunteer work for the past twenty years, and has served as a school trustee in Pinawa, Manitoba and vice-president of the Muscular Dystrophy Association in Winnipeg.

Dominic Mendes
PORTUGUESE CANADIAN
Western Region

Mr. Mendes works with the Livestock Inspection Branch of the Ministry of Agriculture and Food, and is also a part-time businessman.

Rebecca Maki
CANADIENNE D'ORIGINE CRI
Région du Nord

Mme Maki est enseignante certifiée et diplômée de l'Université Lakehead. Elle a enseigné à l'école élémentaire, a été conseillère d'éducation postsecondaire et elle a assumé les responsabilités de directrice adjointe de l'éducation au Northern Nishnawbe Education Council. En plus de son action bénévole au sein de plusieurs comités communautaires, elle a siégé au conseil d'administration du collège Confédération.

Marion Mayman
CANADIENNE
Région de l'Est

Mme Mayman est membre du conseil d'administration de la Jewish Social Services Agency de Nepean et de la Agudath Israel Synagogue Sisterhood. Il y a plus de 20 ans qu'elle fait du travail bénévole et elle a été conseillère scolaire à Pinawa (Manitoba) et vice-présidente de l'Association pour la dystrophie musculaire à Winnipeg.

Dominic Mendes
CANADIEN D'ORIGINE PORTUGAISE
Région de l'Ouest

M. Mendes travaille à la direction de l'inspection du bétail du ministère de l'Agriculture et de l'Alimentation, et il est également homme d'affaires à temps partiel. Il a

He has had many years of service in various community organizations, such as the Portuguese Club of London Inc. and the London District Soccer Association. Mr. Mendes is also the former president and director of the New Portuguese Orientation Centre, president of Pam Gardens Non-Profit Housing Inc., member of the City of London Housing Advisory Board, and a member of the London Court of Revision.

Patricia Mestern
ITALIAN CANADIAN
Western Region

Mrs. Mestern is administrator of the Chamber of Commerce and Community Information Centre in Fergus. She is executive-secretary and promotions director of the Highland Games, member of the LACAC, Fergus, and is the founding member of the Fergus Heritage Group. Mrs. Mestern writes historical novels and is very active in ethnocultural community activities in Fergus.

John Richard Meyer
CANADIAN
Western Region

John Meyer is a professor at the Faculty of Education, University of Windsor, Ontario, and author of numerous articles and books specializing in values education and multiculturalism within the context of

servi divers organismes communautaires pendant de longues années comme le Portuguese Club of London Inc. et l'association de soccer du district de London. M. Mendes est également ancien président et directeur du centre d'orientation des Néo-Canadiens d'origine portugaise, président de la société de logement sans but lucratif Pam Gardens.

Patricia Mestern
CANADIENNE D'ORIGINE ITALIENNE
Région de l'Ouest

Mme Mestern est administratrice de la chambre de commerce et du centre d'information communautaire de Fergus. Elle est secrétaire administrative et directrice de promotion des jeux Highland, membre du CCLCA de Fergus et membre fondatrice du Fergus Heritage Group. Mme Mestern est l'auteure de romans historiques et joue un rôle actif dans la communauté ethnoculturelle de Fergus.

John Richard Meyer
CANADIAN
Région de l'Ouest

John Meyer est professeur à la Faculté des sciences de l'éducation de l'Université de Windsor, en Ontario, et est l'auteur de nombreux articles et ouvrages spécialisés sur l'éducation en valeurs et le multiculturalisme dans le cadre des relations civiques.

Au cours de ses années de participation à

citizenship.

His years of involvement with multicultural education include: the sole instructor of the only instructional component on multicultural, multi-ethnic educational issues in the Windsor Faculty of Education; educational human rights activities with the Windsor-Essex Multicultural Council; executive member of the Ontario Multicultural Association; presenter of various workshops on educational, multicultural, and multiracial issues both in Canada and the USA.

His professional affiliations include, amongst others, The Alliance for Invitational Education, Amnesty International, Canadian Society for the Study of Education, Council for Advancement of Philosophy of Children, and the Ontario Moral/Values Education Association.

Pilar Tan Miguel
FILIPINA CANADIAN
Metro Toronto Region

Mrs. Miguel was a former manager for Great Pacific Life Insurance. She is president of the La Famosa Nova, a Filipino-Canadian cultural group, vice-president of Sampaguita Cultural and Heritage Association, and director of the National Congress of Filipino Canadian Associations.

l'éducation multiculturelle, il a occupé les fonctions suivantes : unique chargé de cours de seul élément d'enseignement sur les questions éducatives multiculturelles et multiethniques à la Faculté des sciences de l'éducation de Windsor ; activités en matière de droits de la personne dans le domaine de l'éducation pour le Windsor-Essex Multicultural Council ; membre de la direction de l'Association multiculturelle de l'Ontario ; animateur de divers ateliers sur des questions éducatives, multiculturelles et multiraciales, à la fois au Canada et aux États-Unis.

Parmi ses affiliations professionnelles, citons entre autres : The Alliance for Invitational Education, Amnesty internationale, la Société canadienne pour l'étude de l'éducation, le Council for Advancement of Philosophy of Children et l'Ontario Moral/Values Education Association.

Pilar Tan Miguel
CANADIENNE D'ORIGINE PHILIPPINE
Région métropolitaine de Toronto

Mme Miguel était directrice à la Compagnie d'Assurance-Vie Great Pacific. Elle est présidente de la Famosa Nova, une association culturelle philippino-canadienne, vice-présidente de la Sampaguita Cultural and Heritage Association et directrice du congrès national des associations philippino-canadiennes.



Theresia Palasti



Elizabeth Ann
Paradis



Milton T. Pearson



Vassilios Piliotis



Salme Orvokki
Pinola

Theresia Palasti
CROATIAN CANADIAN
Western Region

Mrs. Palasti is an active member of the Kitchener-Waterloo Folk Arts Multicultural Centre and has held many executive positions in the organization. Ms. Palasti has also long-standing involvement with the Croatian community. She has received many awards for her contributions including the Silver Pin; the Volunteer Service Award (for multiculturalism), and the Ontario Bicentennial Medal for volunteer involvement in the City of Kitchener.

Elizabeth Ann Paradis
FRENCH CANADIAN
Northern Region

Elizabeth Ann Paradis is a registered nurse presently employed in the Ambulatory Care Unit, Laurentian Hospital, in Sudbury, Ontario.

Some of her special activities include: chairperson of the Ontario Hemophilia Nurses Group; nurse co-ordinator of the Hemophilia Program for Sudbury and Northeastern Ontario; and member of the task force on the care for persons with AIDS.

At present, she is the treasurer of the Ontario Nurses' Association, Local 27, of which she is also past president. As well, she has served on various provincial committees for the Ontario Nurses' Association.

Theresia Palasti
CANADIENNE D'ORIGINE CROATE
Région de l'Ouest

Mme Palasti est très active au centre multiculturels de Kitchener-Waterloo et a rempli de nombreuses fonctions administratives au sein de cette association. Mme Palasti participe depuis longtemps aux affaires de la communauté croate (yougoslave). Elle a reçu de nombreux prix pour sa participation aux œuvres, y compris l'épingle d'argent, le prix des services bénévoles (pour le multiculturalisme) et la médaille du bicentaire de l'Ontario pour l'action bénévole dans la ville de Kitchener.

Elizabeth Ann Paradis
CANADIENNE FRANÇAISE
Région du Nord

Elizabeth Ann Paradis, infirmière diplômée, est employée actuellement par l'unité de soins ambulatoires de l'hôpital Laurentien, à Sudbury, en Ontario.

Comme activités spéciales, on peut citer notamment celles-ci : présidente du groupe d'infirmières spécialisées en hérophilie de l'Ontario ; infirmière coordonnatrice du programme d'hérophilie de Sudbury et du Nord-Est de l'Ontario ; et membre du groupe d'étude sur les soins des sidéens.

Actuellement, elle est trésorière de l'Association des infirmières de l'Ontario, local 27, dont elle est aussi l'une des anciennes présidentes. Elle a également fait partie de

Her community service includes: member of the Canadian Mental Health Association, Sudbury Branch; member of a group providing relief and medical supplies to Peru and Ethiopia; and volunteer with Tools for Peace.

Milton T. Pearson
ENGLISH IRISH CANADIAN
Metro Toronto Region

Mr. Pearson is currently chief executive officer of AMCU Credit Union Inc. He is a member of the executive committee of Human Services Inc., Scarborough, which monitors several social agencies; the Institute of Association Executives and the Public Relations Committees for the Scarborough Chamber of Commerce, among others.

He founded a bilingual Chinese/English branch in Agincourt to support Chinese-Canadians in the area, worked with Filipino and Chinese community groups in Scarborough, and was a representative of the Citizen Ambassador program to the People's Republic of China.

Vassilios Piliotis
GREEK CANADIAN
Western Region

Mr. Piliotis is a veteran labour relations specialist and currently works with the Windsor Board of Education. He is president of the Windsor Chapter of American Hellenic

divers comités provinciaux de l'Association des infirmières de l'Ontario.

Dans le domaine des services dans la communauté, elle a occupé les postes suivants : membre de l'Association canadienne pour la santé mentale, section de Sudbury ; membre d'un groupe de secours et de fournitures médicales pour le Pérou et l'Éthiopie ; et bénévole au groupe Outils de Paix.

Milton T. Pearson
CANADIEN D'ORIGINE ANGLO-IRLANDAISE
Région métropolitaine de Toronto

M. Pearson est présentement chef de la direction de AMCU Credit Union Inc. Il est membre du comité directeur de Human Services Inc., Scarborough, qui s'occupe de plusieurs organismes sociaux, dont la Société canadienne des directeurs d'association et le comité des relations publiques de la chambre de commerce de Scarborough.

Il a fondé une succursale bilingue anglaise et chinoise à Agincourt pour soutenir les Canadiens d'origine chinoise de la région. Il a collaboré avec les organismes communautaires philippins et chinois de Scarborough et a participé au programme des ambassadeurs civils à la République populaire de Chine.

Educational Progressive Association. His other voluntary services have been with the Hellenic Canadian Federation of Ontario and the Council of the Greek Community of Metro Toronto.

Salme Orvokki Pinola
FINNISH CANADIAN
Northern Region

As author, poet, translator, and instructor, Mrs. Pinola has been writing, in Finnish and English, since 1967, when she first began submitting her articles to Canada's oldest Finnish newspaper, *Canadian Uutiset*, in Thunder Bay. She has conducted a writer's workshop in short story writing, read her poetry on radio and television, and taught Finnish as a heritage language.

She is a founding member and past president of The Great Spirit Writers' Club, and a member of the Manitowadage General Hospital Association, the Manitowadage Multicultural Association, and the Multicultural Association of Northwestern Ontario. Most recently, Mrs. Pinola received the Volunteer Service Award from the Ministry of Citizenship and the Ministry of Culture and Communications.

Vassilios Piliotis
CANADIEN D'ORIGINE GRECQUE
Région de l'Ouest

M. Piliotis est un spécialiste chevronné des relations de travail, employé à l'heure actuelle au conseil de l'éducation de Windsor. Il est président de la division de Windsor de l'American Hellenic Educational Progressive Association. Il a également œuvré à titre de bénévole dans la Hellenic Canadian Federation of Ontario et le Council of Greek Community du grand Toronto.

Salme Orvokki Pinola
FINNO-CANADIENNE
Région du Nord

Auteure, poète, traductrice et enseignante, Mme Pinola écrit en finnois et en anglais depuis 1967, année où elle a commencé à soumettre ses articles au « Canadian Uutiset » de Thunder Bay, le plus ancien journal finnois du Canada. Elle a dirigé un atelier sur la rédaction de contes et nouvelles, elle a lu ses œuvres poétiques à la radio et à la télévision et elle a enseigné le finnois en tant que langue du patrimoine.

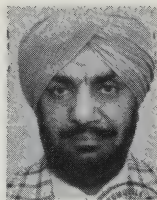
Elle est membre fondatrice et ancienne présidente du Great Spirit Writers' Club et membre de la Manitowadage General Hospital Association, de la Manitowadage Multicultural Association et de la Multicultural Association of Northwestern Ontario. Tout dernièrement, Mme Pinola a reçu le prix pour services bénévoles du ministère des Affaires civiques et du ministère de la Culture et des Communications.



A. (Madeline)
Magdalena Pogachar



Francis B. Sam



Saudagar Singh
Sidhu



Morris VandenBaar



Khaleek M. Yusuf

A. (Madeline) Magdalena Pogachar
SLOVENIAN CANADIAN
Niagara-Golden Horseshoe Region

Ms. Pogachar is a retired music teacher with the Lincoln County Board of Education. She is a past president of the Slovenian Hall in Beamsville.

Francis B. Sam
GHANAIAN CANADIAN
Metro Toronto Region

Dr. Sam received his M.D. from the University of Alberta. He is an obstetrician and gynecologist, and has been affiliated with many hospitals in Toronto. Related memberships include Fellow of the Royal College of Physicians & Surgeons, and Fellow of the Royal College of Obstetricians and Gynecologists. His professional and community involvement is extensive. He is a member of the Black Business and Professional Association of Ontario, the Ghanaian Association of Ontario, member of Harambe, and supporter of the Urban Alliance on Race Relations.

A. (Madeline) Magdalena Pogachar
CANADIENNE D'ORIGINE SLOVAQUE
Région du Niagara-Golden Horseshoe

Mme Pogachar est professeure de musique à la retraite du conseil de l'éducation du comté de Lincoln. Elle est l'ancienne présidente du Slovenian Hall de Beamsville.

Francis B. Sam
CANADIEN D'ORIGINE GHANÉENNE
Région métropolitaine de Toronto

Le docteur Sam a reçu sa formation médicale à l'Université de l'Alberta. Il est obstétricien-gynécologue affilié à de nombreux hôpitaux de Toronto. Il est également membre du Collège royal des médecins et chirurgiens et membre émérite du Royal College of Obstetricians and Gynecologists. Sa participation sur le plan professionnel et communautaire est très étendue. Il est membre de la Black Business and Professional Association of Ontario, la Ghanaian Association of Ontario, membre de Harambe et supporter de la Urban Alliance on Race Relations.

Saudagar Singh Sidhu
INDIAN CANADIAN
Metro Toronto Region

Mr. Sidhu is a retired material testing inspector with Bundy Canada Tube Manufacturing Co., Bramalea, Ontario. He has also worked as supervisor and general manager in various transportation industries. At present, Mr. Sidhu is president of the Toronto Literary League and chairperson of the Canadian Sikh Cultural Association of Mississauga.

Morris VandenBaar
DUTCH CANADIAN
Eastern Region

Mr. VandenBaar is a builder by trade and is very active in community organizations. He was the founder, and is currently president, of the Dutch Canadian Entertainment Club, president and director of the Pembroke Multicultural Association, an honorary member of the Royal Canadian Legion, past member of the board of directors of Our Lady's High School, and past president of Holy Name P.T.A.

Saudagar Singh Sidhu
CANADIEN D'ORIGINE INDIENNE
Région métropolitaine de Toronto

M. Sidhu a pris sa retraite de ses fonctions d'inspecteur d'essai des matériaux chez Bundy Canada Tube Manufacturing Co., de Bramalea, en Ontario. Il a également travaillé comme superviseur et directeur général dans diverses industries des transports. Actuellement, M. Sidhu est président de la Toronto Literary League, de même que de la Canadian Sikh Cultural Association de Mississauga.

Morris VandenBaar
CANADIEN D'ORIGINE HOLLANDAISE
Région de l'Est

M. VandenBaar est entrepreneur du bâtiment et très actif dans les organismes communautaires. À l'heure actuelle, il est le fondateur et président du Dutch Canadian Entertainment Club, président et membre de l'association multiculturelle de Pembroke, membre honoraire de la Légion royale canadienne, ancien membre du conseil d'administration de l'école secondaire Our Lady's et ancien président de l'association des parents d'élèves de l'école Holy Name.

Khaleek M. Yusuf
GUYANESE CANADIAN
Metro Toronto Region

Mr. Yusuf is an economist and consultant, currently teaching at Atkinson College, York University. He is the editor-in-chief of Indo-Caribbean World, has served as a member of the Multi-Disciplinary Team of the City of Scarborough and was chairperson of the Race Relations Sub-Committee of Scarborough.

Khaleek M. Yusuf
CANADIEN D'ORIGINE GUYANAISE
Région métropolitaine de Toronto

M. Yusuf est un économiste et expert-conseil qui, à l'heure actuelle, enseigne au collège Atkinson, de l'Université York. Il est rédacteur en chef de la revue Indo-Caribbean World, a fait partie de l'équipe pluridisciplinaire de la ville de Scarborough et été président du sous-comité des relations interraciales de Scarborough.

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